

The History of Cleomines and Iuliet.

Lord Martia chiefe of Cretans Coast,
thus doth he them erect :

To honours stately Stage of truth,
and nothing doth suspect.

That mallice was the ground and cause,
to bring Iuliet away :

Claudestines, that constant Lord,
to Prince a full day stay.

Such thought was farre of from his mynd,
he dearely did them loue :

Which afterwarde, agaynst his grace,
a mischance great did moue.

Ambitious myndes were not content,
with this estate no doubt :

But from the Prince the Diademe,
to reane they went about.

Aspyring myndes, still toyle to clyme,
to top of Honours stall :

But nasty clyming often tymes,
doth catch a sodayne fall.

Yet haue I them with Prince in Court,
as fawning friendes to stay :

And to Claudestines agayne,
in Cell, I must my way.

Whose playntes surmounting seeme to
his teares lyke Ryuers runne : (How,
And oft he blames the froward fates,
that for his syle haue spawne.

Th

This

Cl

Of

W

Ho

i

C

2

He

THE
MYSTERIE OF
Redemption.

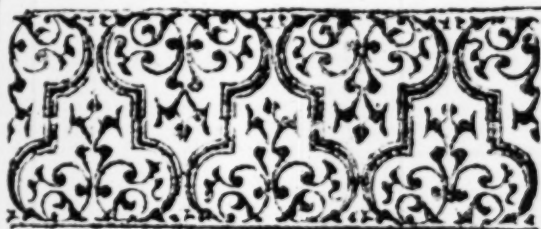
OR
THE PARTICULAR
manner how Man is Redeemed
from Sinne, Iustified before
God, and made partaker of
euerlasting Life.

DESCRIBING THE
Nature, Causes, Parts, Properties
and Effects of Iustifi-
cation.

WITH DIVERS SWEET AND
comfortable Prayers interposed
betweene euerie
Chapter.

AT LONDON
Imprinted by *Felix Kyngston,*
for *VWilliam Cotton.* 1607.





TO THE WOR-
SHIPFULL, MY

ever-honored Mother Mrs

ELIZABETH POWEL,

all Prosperitie and Hap.

pines externall, in-

ternall, eter-

nall.

IT is a speci-
all point of
the duty of Chil-
dren towards their
Parents, as in pre-
sence by seruicea-
ble offices, so in ab-

A 4 sence

The Epistle

fence by other effectual significations, to yeeld prooffe of their thāktful minds: which neither any Child can omitte, without touch of ingratitude; nor any Parent forbear, vvithout iust reproofe. Wherefore (most louing and deare Mother) lest I should seeme to neglect the roote, out of which I brāched,

Dedicatorie.

ched, to forget the
secondary Author
of my being, or not
to remēber her, to
whō I owe my selfe;
after a long pursuite
in a painfull chace,
I now retorne you
such a pray, as you
were wont to loue,
desiring therby, to
procure your Bles-
sing. You are not
ignorant, that these
many yeares past
I haue studied and

A 5 practi-

The Epistle

practised spirituall
Phyficke, traueelling
in the Scrutinic of
the maladies & me-
dicines incident &
proper to Soules:&
heere I offer vnto
you a present of my
profession. I haue
prepared abundāce
of the bread of An-
gels, for the repast
of your Soule, that
your kindnesse in
some part may bee
counteruailed, and
my

23917
Dedicatorie.

my dutie in some
sort not left vnper-
formed. Hitherto
I haue principallie
labored for others:
but who hath more
interest in the grape,
then shee that plan-
ted the vine? & who
more right vnto the
crop, then shee that
sowed the corne?
Despise not the tē-
dernes of my years,
neither deeme that
God measureth his

The Epistle

indowments by nū-
ber of daies. Hoarie
senses are oftē cou-
ched vnder greene
lockes ; & some are
riper in the Spring,
then others in the
Autumne of their
age : a litle cloud
may cast a large
showre, and often-
times G O D reuea-
leth that to Babes,
which he cōcealeth
from the VViseſt :
which I alleage not

25911
Dedicatorie.

to clayme any pre-
rogatiue surmount-
ting the rate of vsu-
all habilities, but to
auoide all touch of
presumption, in ad-
uising my Elders.
You haue the pre-
heminnence in car-
nall consanguinity;
but in spiritual alli-
ance, wee are of e-
quall proximitie to
our heauenly Fa-
ther. And hee may
bee a Father to the
Soule,

The Epistle

Soule, that is a Son
to the Body, & re-
quite the benefit of
his temporarie life,
by teaching his Pa-
rent how to eschew
eternall death. Nei-
ther do I speak this,
as if I were ignorāt
you were alreadie
impathed in your
voiage towards the
Celestiall Hierusa-
lem, the first steps
wherunto your self
taught me, but that
there

Dedicatorie.

there may be some
rubbes in the way,
which I happily, by
reason of my more
diligēt search ther-
in, being a profes-
sed Guid, may soo-
ner descry, & with-
out dishonour to
your age, or dispa-
ragmēt to your per-
son, giue you war-
ning to auoid thē.
Thus, dear Mother,
recōmending vnto
you my most boun-
den

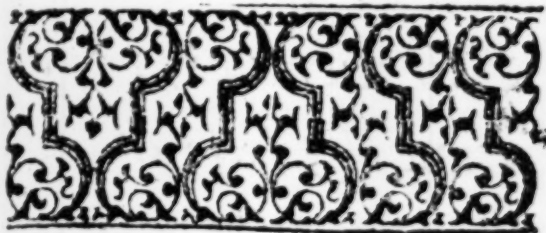
The Epistle

den duty, and hūbly
desiring that my
sincere affectiō may
finde excuse of my
boldnes, I take my
leaue.

From LONDON-
HOUSE, *this* 18.
day of November,
1606.

*Your most obedient and
affectionate Sonne,*

Gabriel Powel.



TO THE CHRIS-
tian Reader.

Christian Rea-
der, *If thou
doest seriouslie desire,
to learne the Myſtery
of thy Redemption,
to vnderſtand the
holy Scriptures, to bee
cleaſed frō thy ſins,
to bee filled with gra-
ces,*

The Epistle.

ces, to bee enriched
with vertues, to go-
uerne thy selfe in pro-
speritie, to be comfor-
ted in aduersitie, to
triumph ouer thine e-
nemies, to be enflamed
in meditatio, to perse-
uere in deuotio, brie-
fly, to dye happily, and
to liue eternally: Ex-
ercise thy selfe in this
small Manuall, where-
in is the direct way
vnto Heauen plainly
discovered, the passage
evidently

to the Reader.

*evidently cleared, the
lets perfectly remoued,
and the Trauailer
exceedingly com-
forted. Fare-
well.*

THE CONTENTS
of this Booke.

A *Praier for Grace and
Wisedome, to under-
stand the Mystery of
our Redemptiō. pag. 3*

CHAP. I. What Iustifi-
cation is. pag. 8

*Confession of Sinnes with
Prayer for Remission.
pag. 19*

CHAP. II. The man-
ner and order of Iu-
stification. where al-
so is handled of Vo-
cation. pag. 29

*The Sinners Resignation
of himselfe into the
hands*

23977
The Contents.

hands of his Redeemer.

pag. 42

CHAP. III. Of the Causes of Iustification;
and first, of the Efficient Cause. *pag. 48*

A Prayer for Faith. p. 85

CHAP. IV. Of the Material Cause of Iustification. *pag. 88*

*A Prayer for lively sense
and assurance of our
Iustification. pag. 96*

CHAP. V. Of the Formal Cause of our Iustification. *pag. 100*

*A Thanksgiving for our
Iustification intermixt
with Confession and
Prayer. pag. 106*

CHAP.

The Contents.

CHAP. VI. Of the
Finall Cause of Iu-
stification. pag.112

A Prayer for eternall life.
pag.114

CHAP. VII. Of the
Parts of Iustificati-
on. pag.120

*A patheticall Prayer a-
gainst the temptations
of Satan.* pag.152

CHAP. VIII. Of the
Properties of Iustifi-
cation. pag.157

*A Prayer for Sanctifica-
tion.* pag.173

CHAP. IX. Of the Ef-
fects of Iustification.
pag.180

*A Thanksgiving for our
Redemption*

The Contents.

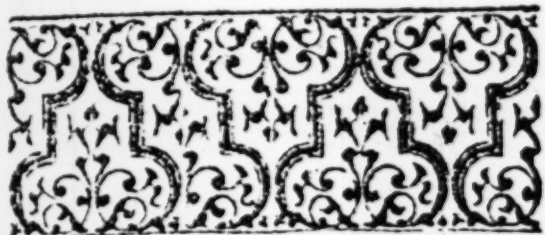
*Redemptiō ioyned with
Prayer. pag. 193*

*A Morning Prayer for a
priuate Familie. p. 204*

*An Euening Prayer for a
priuate Familie. p. 212*

*A Prayer to be said for a
Sicke man, or by the
Sicke-man himselfe, al-
tering but only the per-
son. pag. 221*





THE MYSTERY of Redemption.

QUESTION.

*Seeing all men by nature are sinners,
(Rom.3.24.) destitute of the glorie
of God, and consequently subiect vn-
to temporall and eternall death: how
may we escape this
B feare-*

*fearefull and hea-
uie Iudgement?*

ANSVVER.

Wee cannot es-
cape Gods Iudge-
ments against vs
for our sinnes, ex-
cept we bee recon-
ciled vnto him and
iustified in his sight.

*Which that wee may
the better apprehend
and attaine vnto;
it is necessarie that
we*

*we consider both the
Nature and Proper-
ties of Iustification,
and also the meanes
and manner how it
is wrought in vs.*

A PRAYER FOR

*Grace and Wisedome to vn-
derstand the Myserie of
our Redemption.*

ALmighty and euer-
lasting God, and
in Christ Iesus our most
gracious and mercifull
Father, I thy poore ser-
uant, miserable & wret-
ched sinner, do humbly
prostrate my self before
the heauenly throne of
B 2 thy

thy diuine Maiestie, entirely beseeching thy Fatherly goodnes graciously to graunt vnto me thy heauenly grace and wisdome, whereby I may truly learne to know thee rightly, and be diligent to performe all thy precepts effectually. Enlarge my vnderstanding and encrease my knowledge. Giue me a liuely sense to discerne sweete frō sowre and sowre from sweete, good from euill and euill from good, that sin and superstitiō deceiue me not vnder the cloak
of

of Religion and vertue.
O Lord, this must bee
thy worke; for I con-
fesse that my reason is
blind, my will is fro-
ward, my wit craftie to
deceiue my selfe, my
vnderstanding and all
my naturall powers,
quite alienated and en-
strāged from thee. But,
good Father, dispell
thou these cloudes and
confusions of peruerse
ignorance, and endue
me with thy holy Spirit
of grace and wisdom,
that I may haue my hart
cleansed from the cor-
rupt affections of this

B 3 deccit-

deceitful world, and the eyes of my vnderstanding opened, to see and embrace thine euerlasting truth, especially the admirable Mysterie of our Redemption by the obedience and passion of thy deere Sonne our Lord and Sauour Iesus Christ. Endue me O Lord, with the puritie of this heauenlie knowledge, and let me be able to discern betweene truth and error, that I may bee alwaies free from heresie, and not be entangled with false doctrine, nor defiled

led with the loathsome
pitch of mans inuenti-
ons : but that I may
safely walke the right
way into thy kingdom,
and faithfully apprehēd
and take hold of the ri-
ches and righteousnes
of thy Sonne Christ Ie-
sus, so that my whole
life and conuersation
may bee hereafter dire-
cted to the honour and
glorie of thy name, and
peace of my cōscience,
through Christ our on-
ly Mediator and Aduo-
cate ; in whose name I
farther pray vnto thee
as himselfe hath taught

B 4 me,

me, Our Father which art
in heauen, &c.

What Iuſtification is.

C H A P. I.



THE whole
course & or-
der of our
ſaluation is
abſolued, as it were, in
two degrees, 1. In the
knowledge of our owne mi-
ſerie. 2. In confidence of
the Diuine mercy.

Our mi-
ſerie three-
fold.

2 Of our miſerie
there are three partes,
1. The *Faulte*. 2. The
Guilte. 3. The *Puniſh-
ment*.

Diuine
mercie
three-fold.

3 Of the Diuine
Mercy

Mercy there are three partes in the like manner, opposite vnto these

1. *Remission of the fault.*
2. *Absolution from the guilt.*
3. *Deliuerance from the punishment.*

4 The whole processe from our miserie, vnto the Diuine mercy is termed *Iustification.*

5 Iustification is taken two waies, 1. *Physically* or *Naturally.* 2. *Politically* or *Iudicially.*

Iustification two-fold.

6 *Iustification Physically* or *Naturally taken,* signifieth an actual transformation or change frō inherent qualitie of vn-

Physicall.

righteousnes, vnto inherent qualitie of righteousness; from euill to good.

7 Thus must that place (*Apoc. 22. 11.*) be vnderstood, *Hee that is righteous, let him be righteous still.*

8 And certainly a man is denominated righteous, from inherēt righteousness, (*1. Ioh. 3. 17.*) *He that doth righteousness, is righteous.*

9 Iustification being taken in this sence, is indeede *Iacholine glorification, or Sanctification*, which is a certaine change

change betweenne inherent contrary termes or qualities.

IO *Iustification Politically* or *Iudicially taken*, signifieth the pronounciation of a sentence of Absolution or righteousness vpon a man, by some Iudge out of a tribunall or Iudgement seate. (*Rom. 8. 33.*) *Who shall lay any thing to the charge of Gods chosen? It is God that iustifieth.*

2. *Politically.*

II And this sense is common, both to such as haue *Inherent proper righteousness*, and also to such as be not so qualified,

fied, but haue the *Righteousnes of another* applied vnto them.

12 For hee that is Righteous in himselfe, may by a Iudge be pronounced so to bee, by his own inherent righteousness.

13 So are the blessed Angels iustified by God.

14 So also should Man haue bin iustified, if hee had continued in his originall righteousness.

15 Also, a man may be said to be iustified, that is, pronounced iust
or

or righteous, by that righteousness which is not inherent in himself, but is properly another Mans, but made his by couenant.

16 After this manner any Debter may be said to bee iustified by the righteousness of his surety, who in his name satisfieth the creditour and payeth the debt.

17 And in this sense only, is Iustification v-sed in the argument we haue to treat of, which is thus defined.

18 *Iustification* is the Sentence of G O D, sitting

Iustification
defined.

ting as iudge in his tribunall seate, whereby for the satisfaction and obedience of Christ he freely remitteth the sins of the beleeuing-sinner and imputeth the righteousness of Christ vnto him, for his glorie, and the sinners euerlasting saluation.

That Iustification
is a iudiciall
Act.

19 Now that Iustification is a iudicial act, it is manifest by sundrie reasons.

20 I. Because it is plainly described so in Scripture, *Psal.* 143.2. *Iob.* 9.2. 3.

21 II. Because in this
Act

Act there are, Debt,
that is, Sin, (*Mat. 6. 12.*)
a law accusing, (*Rom. 3.*
19. 20.) conscience wit-
nessing, (*Rom. 2. 15.*)
an Aduocate pleading,
(*1. Ioh. 2. 1.*) and a finall
Sentence, *Rom. 3. 23. 24.*
25. 28.

22 III. Because such
words as be equiualent
vnto Iustification, are
iudicial, as to remit sins,
(*Psal. 32. 1. Rom. 3. 25.*
Rom. 4. 7.) to loose sins,
(*Matth. 16. 19. Matth.*
18. 18.) to forgiue,
(*Coloss. 2. 13.*) not to
impute sinnes, (*2. Cor.*
5. 19.) to put out the
hand-

hand-writing, *Col. 2. 14.*

23 *IV.* Because the words which are opposite vnto Iustificatiō, are Iudicial, as Accusation, (*Rom. 8. 33.*) Condemnation, (*Matth. 12. 37. Rom. 5. 16. Rom. 8. 34.*) Binding, (*Matth. 16. 19. Mat. 18. 18.*) Retayning of sins, *Iob. 20. 23.*

Of Imputation.

24 Euen as the word *Iustification*, so is the worde *Imputation* also common: For Righteousnesse is said to bee *IMPUTED*, both vnto him who is inherently iust in himselfe; and also vnto him that hath not

not his owne inherent,
but the righteousness
of another, namelie
Christs righteousness
applied vnto him.

25 That *Iustification*
is common, appeareth
by that speech of the
Apostle, (*Rom. 3. 28.*
Gal. 2. 16.) where hee
saith, that Man is iustifi-
ed, *not by the works of the*
Law, but by faith in Iesus
Christ.

26 Whereby he ma-
nifestly declareth, that a
man may bee iustified,
that is, pronounced iust
and righteous, aswel by
his own works or righ-
teousnes

teousnes of the Law (if any had such works indeed) as a man may by faith, that is, by the righteousness of Christ apprehended by faith.

27 So also that *Imputation* is common, it is evident out of these words of the Apostle, (*Rom. 4.4.*) *To him that worketh the wages is not imputed by fauour, but by debt.*

28 In which words hee sheweth, that the righteousness of works, that is inherent righteousness, may be said to be imputed to a man (if
any

any were so well qualified) as well as the righteousness of faith.

29 But our speech is of the Imputation of anothers righteousness.

CONFESSION OF
sinnes, with prayer for
Remission.

I Haue sinned, ô Lord,
I haue sinned. The infinite and euer-crying guilte of my sins continually calles for infinite and neuer dying punishment. Oh, I haue sinned, and therefore am ashamed to appeare before thee, much more
to

to craue any good thing
at thy hands. I am a
weake and wretched
creature, and thou art a
G O D of infinite power
and Maiestie. I am a
guilty and grieuous of-
fendour, thou a most
iust and seuerer Iudge.
Sin hath left no good
thing in me, al is woun-
ded, al is poysoned, and
how shall I appeare be-
fore thee, into whose
presence shall enter no
uncleane thing. Alas ! I
am sicke with sin. Sicke ?
yea dead ; twice dead,
subiect to mortalitie, &
subiect to eternall dam-
nation.

nation. I was conceiued
and borne in sinne, and
hitherto haue continu-
ally liued therein ; the
greatnes of my disease
hath almost quite extin-
guished the sense there-
of, and my continuall
custome in sinning cō-
firmeth my impuden-
cie, and taketh from me
the opinion of sin. But
now the only glimpse
of felicity causeth me to
acknowledge my owne
miserie, therefore I am
constrained to confesse
with *David*, *I haue sin-*
ned grievously, and there
stop, because I cannot
recker

recker them. My heart
is the roote and foun-
taine of corruption, my
eyes the eyes of vanity,
my eares the eares of
folly, my mouth the
mouth of deceit, my
hands the hands of ini-
quitie, and euery part
of my body doth disho-
nor thee, which thou
hast created for thy glo-
ry, and would be glori-
fied of thee. My vnder-
standing apprehendeth
nothing but sinne, my
will affecteth nothing
but wickednesse, my
memory retaineth no-
thing but euill things.

As

As for thy holy precepts and heauenly ordinances, O Lord, so farre haue I been from obseruing or keeping any parte thereof as I ought, that I haue added transgression vnto blindnes, malice to ignorance, and rebellion to sin. What now shall I say? To whom shall I go? or whither shall I flie? Oh, I sinke in sin. O Death! O Graue! Yours is the victorie. Thou seest, O Lord, what I haue been from the beginning, & what now I am. Neither doe
I

I maruell so much at my wickednes, as I admire thy goodnes, that thou hast suffered mee, with vnspeakeable patience, thus long to run on in my sins. Because thou art so good, I imagined I might be so euill. Because thou diddest bestow such great benefits vpon mee, I thought I might commit so great offences against thee. So that the same medicine y^e thou hast ordained against sin, I haue made a pro- uocation vnto sin. Who but thou would suffer these

these contempts, and yet be contemned still? Notwithstanding, O most gracious Father, seeing thou hast sworn thou desirest not the death of a penitent sinner, if I repent, wilt not thou be pleased? if I returne vnto thee, wilt thou be offended? No, no, I know thou dost long vntill I come vnto thee. Why then, most mercifull Sauour, I come, I come quickly. Reiect not thy poore creature, that deiecteth himselfe and wholly relyeth vpon thee. If I

C come

come ful of scabbes and
woundes, thou canst
heale me againe. If I be
blind, thou canst restore
me to my sight againe.
If I be dead, thou canst
raise me vp again. Thou
shalt sprinkle mee, O
Lord, with Isope, and I
shall bee cleane; thou
shalt wash me, & I shall
bee whiter then snow.
Thy mercies are greater
thē mine offences. Thy
pitie is more then mine
iniquitie: and thou art
able to pardon more
sinnes then I am able to
commit. If thou refuse
me, who shall receaue
and

and comfort mee? If thou forsake me, who shall embrace and defend me? Heere I am, do with me as seemeth good in thy cies. If thou wilt, I shall see thy face and reioice: if thou wilt persecute mee, glorifie thy selfe. But wilt thou enter into iudgement with thy seruant? thou art iust to all. But wilt thou bee extreame to marke what is done amisse? Lord, who may abide it? But wilt thou bee terrible vnto mee? Where then is thy mercy? Haue mercy there-

C 2 fore

fore vpon mee, whose
propertie is alwaies to
haue mercie; haue mer-
cy vpon me, O Father,
neither looke vnto the
multitude of my sinnes,
but vnto the multitude
of thy mercies, for thy
only Son Iesus Christ
his sake, to whom with
thee & the holy Ghost,
bee all honor and
glory, both now
and for euer.

Amen.

The

CHAP. II.

*The manner and order of
Justification, where also
is handled of vocation.*

NOW in this Justification of Man, wherby he is pronounced righteous, by the righteousness of another, to wit, of Christ, God proceedeth in this maner and order.

2 First, there is an *Effectuall Vocation*, or *Calling*, wherby God offereth Christ & his righteousness, and the sinner apprehendeth him be-

Effectuall
Calling
what it is.

ing offered by faith.

3 *Effectuall Vocation*, or *Calling*, is that whereby God calleth out of darkenesse into light, from the power of Satan vnto God in Christ Iesus, those who he elected of his meere grace, by the promulgation of the couenant of grace, or preaching of the Gospell.

4 The *Called* also, by the same grace of God, answere and beleue in him through Iesus Christ. This answere is of Faith, which indeed is the condition of the promise

promise in the Couen-
nant of grace.

5 Wherefore our Ef-
fectuall calling consi-
steth of two parts. 1. The
Outward calling of such
as be elect by the publi-
cation of the Couenant
vnder the condition of
faith, and that of Gods
meere grace. 2. *Inward
Faith* wrought in them
by y^e same grace, which
is nothing else but the
fulfilling of the condi-
tion.

6 The former grace
may bee termed the
Grace of vocation, and is
common to all that are

C 4 called

Effectuall
Calling
hath two
parts.

1 Outward
calling.

2. Inward
faith.

Note wel.

called, Elect and Reprobate.

7 The latter grace may be called, the *Grace of faith*, appertaining only to the Elect.

A two-
fold appli-
cation in
effectuall
calling.

8 So then in Effectuall Calling there is a two-fold application: the one of GOD, offering Christ & his righteousness: the other of a sinner, apprehending Christ being offered by faith, and applying him vnto himselfe.

Question.

9 If it bee demaunded, *Whether the will of man in his calling or conversion be meereely paſſive,*
or

or active also?

IO I answer: *In respect of the grace of God* which preuēteth man, the will (seeing it is not yet begun to bee regenerate) is *meerely Passive*: as may be proued.

II 1. Because al Mans strength & abilitie concerning spirituall and heauenly things is altogether extinct, so as he can neither prepare himselfe to grace, nor receiue it being offered, nor turne vnto God, nor will, desire or follow after that which is good & acceptable vn-

Answer.
How the
will of man
standeth in
his conuer-
sion.

to God. *Rom. 9. 21.*

12 *II.* Because we are all dead in sinne (*Ephes. 2. 1. C loss. 3. 12.*) but a dead man is only passive in respect of his quickening.

13 *III.* Because the will is not only dead, but also stubborne of it selfe, and cannot chuse but resist, being not moued and kindled by God. *Act. 9. 1. 2. &c.*

Note.

14 But *In respect of the Time* in which the conuersion is wrought, the will is not like a stocke, but whilest it is healed and cured by God,

CAP. 2. of Redemption.

35

God, it is *Active*, that is, it is not idle and void of all sense and motion, but followeth the holy Ghost who draweth it.

15 For in the very act of Conuerſion or Calling God cauſeth vs by grace to wil, he moueth and inclineth our wills, but yet ſo as the whole efficacy of the action dependeth vpon Gods ſpirit (*Philip. 2. 13.*) It is God who worketh in vs both the will and the deed: where *Will* is not vnderſtood of the ſubſtance of the will, but of a new qualitie.

16 After

Iustification
followeth effectually
calling.

16 After this effectually Calling followeth *Iustification*, whereby God imputeth that righteousness of Christ, being apprehended by faith in Vocation, vnto the sinner, as if it were his owne proper righteousness. Or, whereby hee pronounceth him iust in that righteousness of Christ, and the sinner receiueth it being imputed vnto him by God.

A two-
fold Appli-
cation in
Iustification.

17 In Iustification likewise there is a two-fold application; the first is *the Imputation*
of

of G O D; the second is the sinners apprehension and application by faith, of that other righteousness being imputed by God vnto him.

18 These two applications which are in Iustification, doe differ from those two which were in effectuell Calling or Vocation.

19 For in Vocation, the application of God is called *Oblation*, or simple *Calling*: In Iustification it is termed *Imputation*.

20 II. In Vocation the

the application of Man is called, *Apprehenſion of offered righteousneſſe by faith*; or, *Faith in the offered righteousnes*: In Juſtification, it is termed *Faith in imputed righteousnes*.

A two-
fold office
of faith.

21 Hence wee muſt obſerve a twofold office of Faith: *One* in Efectuall Calling, when it receiveth Chriſt with his righteousnes being offered: the *Other* in Juſtification, when it receiveth Chriſt and his righteousnes being imputed vnto him.

22 Wee muſt alſo
note,

note, that whē it is said,
Man is iustified by faith,
 that *Faith* is meant Note.
 which went before in
 Effectual calling; name-
 ly which apprehendeth
 Christ and his righte-
 ousnes being offered.

23 As for that *Faith*
 in Iustification, which
 apprehendeth the im-
 puted righteoulnes of
 Christ, by it wee are ra-
 ther said to bee saued,
 thē iustified. (*Eph. 2.8.*)

*By grace you are saued
 through faith.* Eternall
 saluation followeth Iu-
 stification.

24 If it be demaun-
 ded.

Question. ded ; *Whether when the righteousness of Christ is apprehended by faith in Effectuall Calling, a man may be said to be iustified by that righteousness ?*

Answer.

25 I answere. Not so : For Iustification is the pronounciation of a Sentence : In Vocation there is no Sentence pronounced ; wherefore a man cannot be iustified by sole Vocation.

Question.

26 Againe, if any will aske : *Whether seeing the righteousness of Christ is by faith in him that is called, a man may not be denominated righteous*

teous by that righteousness?

27 I answered. I will not plainly deny this after a sort: namely, that he is righteous by faith; but that he may bee termed and called righteous, I would not so affirm: seeing the Iudge hath not yet pronounced sentence vpon him; to wit, that Sentence that is of a certaine new grace.

28 For it is not but by grace that such as are iust by faith in effectual calling, God pronounceth them so to be, and imputeth the righteousness

Answered.

ousnes of another vnto them, as if it were their owne.

29 And thus much for the order whereby God proceedeth in the Iustification of a sinner.

THE SINNERS RESIGNATION of himselfe into
the hands of his Redeemer.

O Lord God, which art the highest and the lowest, the farthest off and the neereſt to, the longest angrie and the ſoonest pleased: wherefore ſhould I be affraid to ſpeake vnto thee? Thou haſt made
all

all things for mee, and
me for thy selfe. Thou
hast giuen me al things,
that I should giue my
selfe wholly vnto thee;
But I haue taken the
commoditie of all thy
benefits, and yet I ne-
uer gaue thee the glory
and tribute, which of
duty I was bound to
giue thee. Thy crea-
tures were alwaies obe-
dient at my commaun-
dement, because thou
haddest giuen them so
in charge; and I alwaies
attended to offend thee,
for whose sake each
thing was readie to do
me

me seruice. Thou hast giuen me health, but sin and rebellion was the fruit thereof. Thou hast giuen me strength, but I haue employed it in the seruice of thine enemy. Notwithstanding all which, thou hast still fought by all meanes to draw mee vnto thee. Thou hast looked and tarried for my conuersion, and I haue abused thy patience. Thou hast called mee, and I haue stopped my eares at thy calling. Thou hast giue mee a long time to repent, and I haue consumed

med it in vanity & farther transgression. Thou hast stricken me, and I haue not felt it. Thou hast corrected me, and I would not receaue thy correctiō. Yea the more I haue been chastised & cherished by thee, the more hath mine heart bin hardened, shewing my selfe vnthankful for the one, and rebellious towards the other. Yet for all this, O most merciful and louing Father, sithence thou hast hitherto been so gracious vnto me, and hast commanded me that I should
neuer

neuer despaire, nor mistrust thy goodnesse: I therefore referre my self wholly to thy mercy, & doe beseech thee to graunt mee grace to amend my life, that from this time forwards I may euer please thee, and serue thee in such sort, that I neuer separate my selfe from thee any more, but may continually remaine in thy grace & fauour world without end. O sweete Sauour, diddest not thou say, *Draw neere vnto me, & I will draw neere vnto you?* I challenge my
Lord.

Lord. Beare witnesse
with me, ô yee heauen
and earth, and all yee
blessed Angels, & thou
holy of Holies, the holy
Ghost, beare witnesse
with me in this houre,
that I giue my self who-
ly vnto my Redeemer.
Take me sweet **I E S V S**
vnto thee, and giue me
not ouer vnto my selfe
again. I am thine, not
mine, temper mee as
thou wouldest haue
me. I am thy Image, I
will bee like thee. Oh,
that my waies were so
directed, that I might
keep thy statutes ! what
pleasure

pleaſure is it for mee,
to walke in darkeneſſe?
Trie mee O Lord, and
ſearch my heart, if there
be any way of rebelli-
on in me; and leade me
home, and I wil follow
my Lord whither ſoe-
uer goeth.

CHAP. III.

*Of the Cauſes of Juſtification;
and firſt, of the Ef-
ficiēt Cauſe.*

Cauſes of
Juſtification
diuerſly
conſidered.

THE CAUSES
of Juſtification,
are to be conſi-
dered diuerſly, to wit,
as Juſtification it ſelfe is
taken

taken, either *Actiuely*,
in respect of God who
iustifieth : or *Passiuely*,
in respect of mā which
is iustified.

2 The EFFICIENT
cause of Iustification, as
it is *Actiuely* taken, is ei-
ther *Principall*, or *Orga-
nicall*.

The effi-
cient cause
Actiuely
taken.

3 The *Principall Ef-
ficient*, is GOD (*Rom. 8.*
33.) the *Father*, in the
Sonne, by the *Holy Ghost*,
(*2. Cor. 5. 19. 1. Cor. 6.*
19) The *Father Impe-
rant*, the *Son Obsequēt*,
and the *Holie Ghost*
Cōsummant. Psa. 40. 9.
Tit. 3. 5. 2. Cor. 1. 22.

The Prin-
cipall effici-
ent.

D

4 For

4 For it is his part to absolue from guilt, by whose iustice a man is made guiltie. It is hee that pronounceth a mā righteous, whose wil is the rule & square of all righteousnes. And it is he that giueth Iudgmēt of life or death, who by nature, right and office is the supreme Iudge.

5 The *Impellent cause* of this Efficient, is twofold, *Internall*, or *Externall*.

The In-
ternall ef-
ficient.

6 The *Internal cause*, is the Grace or Mercie of the Father, (*Rom. 3. 24.*) as well by reason
of

of the good pleasure of his will in predestinating into the adoption of Sonnes (*Ephes. 1.5.*) as also by reason of his oëconomie and dispensation, both in ordaining his Sonne for this end, and in applying vnto vs the benefit of Christ. *Rom. 3.25. Coloss. 1.12.*

7 And this Grace (which in Scriptures is termed *χρηὶς χάρις*, & in Schooles, *Gratia gratum faciens*, and *Gratis dans*) is perpetually opposed against Workes, (which are the gifts
D 2 of

of Grace, termed in Schooles *Gratia gratis data*) becauſe God took the firſt cauſe of our Juſtification not from vs or our workes, but in himſelf, and from himſelfe, according to the vnſearchable riches of the glory of his grace. *Eph. 2. 8. 9. Tit. 3. 5.*

No Prepara-
tion in vs
to Juſtifica-
tion.

8 Whereupon it is manifeſt, that there can bee no Diſpoſition of our ſelues or Preparati-
on by vs to induce this forme of Juſtification.

9 For albeit there are two principall degrees of Preparation that go before

before Iustification, if not in time, yet in nature, to wit, the sense of our owne *Miserie*, and a confused knowledge of the *Mercie* of God; yet all this maketh nothing for the Efficient Cause, not only of condignity (as the Schoole-men speake) but not of congruence.

IO The *Externall impellent Cause* of this Efficient is Christ aswell in respect of his *Merite*, as also of his *Efficacie* and operation.

The Ex-
ternall Ef-
ficient.

II Of his *Merite*: Because hee acquired the

D 3 benefit

benefit of Iustification vnto vs, both by his Active and Passive obedience; by his life and death. *1.Tim.2.6. 1.Ioh. 1.7.*

12 *Of his Efficacie:*
Because he applieth effectually the acquired benefit of Iustification vnto vs, both by offering it in the preaching of his Word, and also by conferring the same by the inward effectual operation of his holie Spirit. *Rom.1.16. 2.Cor. 5.19.*

13 But that we may more plainly declare,
how

how God is the Efficient Cause of our Iustification: wee must diligently obserue that the *Maner of Effecting, whereby God is said to iustifie* is diuerse and sundrie.

14 I. God is said to Iustifie *by Works and inherent Righteousnes*. So he iustifieth the blessed Angels. So also hee should haue Iustified Man, if he had not fallen. And thus the Israelites sought Iustification, by the workes of the Law. *Rom. 9. 31. 32.*

15 II. God is said to Iustifie *of Faith, or by*
D 4 *Faith.*

How God
is said to
Iustifie.

1. *By workes.*

2. *By Faith.*

Faith. By *Faith* I vnderſtand Chriſt & his righteousnes, or Satisfactiō, or Obedience, or Merits being apprehended by *Faith*.

Note wel.

16 In this manner of Iuſtifying are comprehended two things. 1. *Chriſt*, or the Merits of Chriſt. 2. Our *Faith*, without which the Merits of Chriſt cannot be applied vnto vs effectually for our Iuſtificatiō.

17 This Merite of Chriſt is the cauſe of all Spirituall bleſſings (in the execution of the decree of Election) which
God

God bestoweth vpon vs; though after a diuerse manner.

18 I say, *in the Execution of the decree of Election*, because the Merit of Christ cannot be the cause of Election it self, but onely Gods good pleasure proceeding of his meere loue & mercie. *Luk. 12. 32. Rom. 11. 5. Eph. 1. 5. 1. Deut. 7. 7. 8. Deut. 10. 15.*

The merite
of Christ
cannot be
the cause of
Election.

19 I. Because the Merite of Christ was not from all eternitie.

20 II. Because Christ himself, as he is the Mediator, was elected frō

D 5 before

before the foundation
of the world. *Eph.* 42. 1.
Mat. 12. 18. *1. Pet.* 1. 20.
1. Pet. 2. 5.

21 *III.* Because the
Merit of Christ is an ef-
fect of our eternall E-
lection : for therefore
Christ merited for vs,
because wee were Ele-
cted.

Note.

22 But Christ may
well bee said to bee the
Materiall Cause of our E-
lection, if wee take the
matter for the *Subiect*,
or *Matter in which* (*Eph.*
1. 4.) *He elected vs in him*,
that is, in Christ ; for
Christ is the head, in
which

CAP. 3. of Redemption.

59

which is grounded the election of the members.

23 To returne to our purpose. Christ and his merit, is the Efficient Cause of our *Effectuall* *vocatio* or *Calling*, which is not from all eternitie, but in time; yet without respect vnto Faith; seeing Faith is but then given, and is the second part of our calling.

24 Againe, Christ and his Merite is the cause of our *Iustification*, but not without Faith, wherewith in *Effectual* calling we haue apprehended

The merit
of Christ
the effici-
ent cause of
Vocation.

Of Iusti-
fication.

And of
Glorifica-
tion.

hended and laid hold on him.

25 Lastly, Christ and his merit, is the cause of our *Glorification*; but with Faith apprehending the imputed righteousness of Christ in Iustification.

26 Hereby wee see that Man is Iustified by the Merits of Christ, as it were by a manner or way whereby God iustifieth him; but not without Faith apprehending that Merit being offered in Effectuall Calling.

27 Whereupon the
Apostle

CAP. 3. of Redemption.

61

Apostle vnto the *Rom.* and *Gal.* expresseth this manner (which is a certaine compoūd thing) by the onely name of *Faith*, wherunto sometimes he ioyneth *Iesus Christ*, as (*Rom. 3. 22.*) *The righteousness of God by the faith of Iesus Christ.* So (*Gal. 2. 16.*) *Man is iustified by the faith of Iesus Christ.* And (*Rom. 3. 25.*) *Through Faith in his blood.*

28 III. God is said to iustifie by his *Grace & Mercy*. And certainly this *Grace* doth excellently well agree with *Faith*,

3. By grace.

Faith, but not at all with Workes. (*Rom. II. 6. Ephes. 2. 8. 9.*) Theſe ſpeeches doe well agree together, *God iuſtifieth by Faith*; and, *God iuſtifieth by Grace*: which cannot be affirmed of Workes.

Question.

29 But heere Queſtion may bee moued concerning the Order of theſe two. *Whether Faith or Grace go before: Whether Faith bee the cauſe of Grace; or contrariwiſe, whether Grace bee the cauſe of Faith?*

Answer.
Faith goeth before the grace of Iuſtification.

30 I Answer. Faith goeth before, & Grace followeth after. Faith, that

that is, Christ and his merits being apprehended by Faith in Effectuall Calling, is the cause of y new Grace whereby G O D iustifieth a man.

31 And to speake more plainly hereof, All spirituall blessings in the executiō of Gods decree of Election, as *Vocation, Iustification and Glorification*, do proceed from Gods Grace. For example;

Note well.

32 In *Effectuall Calling* the first thing is the Merite of Christ, then followeth the Grace of God,

G O D, after commeth Vocation.

33 So also in *Iustification*, first is the Merite of Christ, which was apprehended in Vocation, then there is the Grace of God, whereof proceedeth Iustification.

34 And likewise in *Glorification*, the first is the Merit of Christ being imputed in Iustification and apprehended by Faith, next followeth the Grace of God, and then Glorification.

35 Herein stands the difference,

difference, that in Effectuall Vocation or Calling, the onely Merite of Christ without our faith, is the cause of Grace.

36 But in Iustification & Glorification the Merit of Christ being apprehended by Faith, is the cause of Grace.

37 Out of these things which wee haue said, it is euident, that Faith, or Christ and his merit apprehended by faith, is the cause of that Grace whereby God iustificeth man.

38 Whereupon after

ter that the Apostle had said (*Rom. 3. 24.*) *Wee are iustified freely (that is) by his grace,* presently hee addeth, *through the redemption that is in Christ Iesus :* noting thereby the cause of that Grace whereby we are iustified, namely the Redēption of Christ apprehended by faith in Effectuall calling.

39 And (*Rom. 4. 16.*) *Therefore is the inheritance by Faith, that it might come by Grace :* in which words the Apostle intimateth that life eternall is therefore of Faith,

Faith, that there might
bee place for Grace,
which is the Effect of
Faith apprehēding the
imputed righteousness
of Christ in Iustificati-
on.

40 If it bee deman-
ded, *How the Merite of
Christ and the Grace of
God, which is contrary un-
to merit, may consist toge-
ther?*

Question.

41 I Answer. The
Merite of Christ (not
our owne merites) may
wel stand together with
the Grace of G O D.
For Christs satisfaction
wherby he satisfied the
Iustice

Answer.

Iuſtice of his Father, is that thing that meriteth the Grace of God for vs.

42 But if you ſpeake of our owne merits, the certainly they cannot ſtand together with the Grace of God, but are quite contrarie vnto it.

The Organical Efficient two fold.

43 The Organical Efficient Cause of Iuſtification is two-fold, Inſtrumentall or Adminiſteriall.

1. Inſtrumentall.

44 The Inſtrumental Cause which exhibiteth the benefit of Iuſtification vnto vs, is the Goſpell and Sacraments, wherby the

the benefits of Christ
are offered, conferred
and sealed vnto vs.

45 The Gospell is cal-
led, the Gospell of Grace
(*Act. 20. 24.*) because it
declareth and offereth
the Grace of God vnto
vs : also, the Word of
Grace (*Act. 20. 32.*) the
Word of Salvation (*Act.*
13. 26) the Word of Life
(*Phil. 2. 16.*) And Paul
saith, The Gospell of
Christ is the power of
God vnto saluation to eue-
ry one that beleeueth. *Rom.*
1. 16.

46 Of Baptisme the
Apostle speaketh, Christ
sanctifieth

sanctifieth & cleanseth his Church by the washing of water through the Word. (Ephes. 5. 26.) Also, Hee saued vs by the washing of the new birth, and the renewing of the holy Ghost. And Peter saith, Baptisme saueth vs by the resurrection of Iesus Christ. 1. Pet. 3. 21.

47 And of the Lords Supper, Christ testifieth that we receiue his body, which was giuen for vs (Luk. 22. 19.) & drinke his blood, that is shed for many for the remission of sinnes. Mat. 26. 27. 28.

48 If

CAP. 3. of Redemption.

71

48 If it bee demaunded, *How the Sacraments are instruments to conferre grace?*

49 I Answer. The Sacraments conferre grace, because they are a meanes to giue and exhibite to the beleeuing mind Christ with his benefits : and this they do by their signification.

50 For they serue as a particular and infallible certificate to assure such as bee partakers thereof, of the forgiuenesse of their sins and of euerlasting saluation.

51 Also,

Question.

Answer.
How the
Sacraments
conferre
Grace.

51 Also, they conferre grace, as the Kings letters are said to saue the life of a malefactor, when they doe but signifie to him and others, that the Kings pleasure is to shew fauour.

52 Againe, they may be said to confer grace, because they are a token or pledge of the Grace of GOD; and by this pledge Faith is confirmed, which is an instrument to apprehend or receiue grace.

Note.

53 A King saith vnto his Subiects. He that brings the head of such

a Traytour shall haue a thousand pounds. He that hath the head, may say, Heere is a thousand pounds : because it is vnto him a pledge vpon the Kings word of the receipt of so much.

54 Lastly, the Word of God conferres grace (for it is the *power of God vnto saluatiō to them that belecue*) which it doth by signifying the wil of God by the eare to the mind : Now euery Sacrament is the Word of GOD made visible to the eye: the Sacramēts therfore conferre grace

E by

by vertue of their signification, and by reason they are a pledge by the appointment of G O D of his mercy and goodnesse.

Obiect.

55 If it be said, *The Sacraments are not onlie signes and seales, but also instruments to conuey the grace of God to vs.*

Ans.

56 I Answer: The Sacraments are not Instruments hauing the grace of God tied vnto them, or shut vp in them: but instruments to which grace is present by assistance in the right vse thereof.

57 Because

57 Because in and with the right vse of the Sacraments, God conferres grace : and thus they are instruments & no otherwise, that is, morall, not physicall instruments.

58 The *Administeri-
all Cause* of Iustification, are aswell the *Ministers* of the Word (1. Cor. 3. 9. 1. Tim. 4. 16. Ioh. 20. 23.) as also the *Martyrs* of Christ (Dan. 12. 3.) who by their testimony and example teach, that there is no righteousness which may consist before the tribunall of

2. Admini-
steriall.

E 2 God,

G O D, but onely the
righteousneſſe of Ieſus
Chriſt.

59 And ſo much for
the Efficient Cauſe of
Juſtification Actiuelie
taken on Gods part.

The Effici-
ent Cauſe
on Mans
part is,
Faith.

60 Now on Mans
part, *Juſtification Paſſive-
lie taken*, the Efficient
cauſe of it is altogether
Instrumentall: and this is
Faith, by which (not for
which) wee are ſaid to
be iuſtified, aſwell in re-
gard of the *Correlative*
thereof, as alſo of the
Contrarie the Law and
good workes.

61 In regard of the *Cor-
relative*

relative, to wit, Christ & his Merits, because the whole forme of Iustifying Faith is sited in Relation, not in the qualitie or nature thereof; seeing wee are iustified by Faith, as it is relatively applied vnto his correlative.

62 *In regard of the Contrarie*, because those good workes and conformitie vnto the Law, required in the person of a iustified Man, are worthily excluded frō the merit and act of Iustification.

63 But to speake

E 3 more

Faith what
it is.

more plainely of this point. Faith is a confident apprehension of the mercy of G O D through the redemption of Iesus Christ in the promise of the Gospell.

The parts
of Faith.

64 *The parts of Faith* are three. 1. *Knowledge* in the mind and vnderstanding. 2. *Assent* in the will. 3. *Confidence* in the heart.

65 These three acts may be considered distinctly ; seeing a man may know a thing and yet not assent thereunto, & belecue the same to bee true, and yet not
make

make it his own by special application & confidence, which cannot consist without knowledge and assent.

66 These three parts are excellently well laid downe in the 14. chap. of *S. Iohn*. *Beleeuest thou that I am in the Father, and the Father is in mee?* this belongeth vnto the first part. *Beleeue me that I am in the Father, and the Father in me:* this vnto the second. *Beleeue you in God, beleeue also in me :* and this vnto the third.

67 So then Faith in
E 4 Christ,

Chriſt, is not to know, or belecue there is a Chriſt, nor yet to belecue Chriſt, but to beleue in Chriſt. The wicked beleue there is a Chriſt, Hypocrites beleue Chriſt, But the Eleſt only beleue in Chriſt, that is, put their whole truſt and confidence in him.

68 Wherefore it is manifeſt that iuſtifying faith is not a bare knowledge & aſſent, but that the chiefeſt part thereof is Confidence, wherby the ſinner apprehédeth and particularly applieth

eth vnto himselfe the
promises of the Gospel.

69 Hence is that
Theologicall Axiome:
Some things are spokē
of Faith, *in respect of*
knowledge and assent; and
some things *in respect of*
Confidence.

Note well.

70 *In respect of Assent*,
Faith hath for the Ob-
iect thereof all the holy
Scriptures, the Law &
the Gospel, which faith
firmely beleaueth to be
most true.

71 *In respect of Confi-*
dence, the proper Ob-
iect of faith, is the gra-
ce and mercy of God.

The proper
Object of
Faith.

Exhibited

hibited in Chriſt the Redeemer, and offered by the Goſpell.

Sole faith
juſtifieth.

72 Hereupon it is, that we constantly affirme, that *Sole Faith juſtifieth*; or, *Faith only juſtifieth*: in which ſpeech the particle *Sole* or *Only*, determineth the predicate, but is not referred vnto the Subject, that is, it declareth that this effect (Juſtification) is attributed only to faith, and to no other apprehending instrument or meanes.

73 Or, it ſheweth, that Faith is the only instrument

strument that apprehē-
deth the righteousnesse
of Christ.

74 As if a mā should
say, *The sole eye seeth*, or
The eye only seeth: hee
meaneth not, the sole
eye, or the eye only, that
is, the solitary eye, sepa-
rate frō the soule, brain,
eares, nose, mouth,
cheekes &c. but the eye
is the onely instrument
of seeing, and no o-
ther member of the bo-
dy.

None well.

75 Wherefore the
particle *Sole* or *Onely*,
doth not exclude the
grace & mercy of God,
the

the merit and ſatisfaſti-
on of Chriſt, the prea-
ching of the Goſpell,
nor the uſe of the Sacra-
ments : for all theſe are
required in faith, which
in y Goſpel & right uſe
of the Sacraméts, behol-
deth and apprehendeth
the grace of God and
righteouſnes of Chriſt.

76 Neither doth it
exclude Workes & the
habite of Charitie, but
only from the act of iu-
ſtifying.

77 Hitherto of the
Efficient Cause of Juſtifi-
cation. Now followeth
the *Materiall*.

A PRAYER FOR
Faith.

OH, sweete Iesus,
most glorious and
most gracious Lord. As
the Harte brayeth after
the riuers of water, so
panteth my soule, whi-
lest mine eies look after
thee, which art ascēded
vp to heauen to prepare
a place for vs : Leaue
not thy children deso-
late. Prepare my going
out and my comming
in. Compasse me with
thy mercy. Let thy
holy Angell pitch his
tent round about mee.
Set a watch before my
mouth

mouth; Keepe the dore
of my lips ; turne mine
eyes from vanity ; in-
cline not mine heart to
euill, but prepare my
soule to thy seruice, and
deliuer mee from eue-
ry euill worke. Shew
mee the way, wherein I
should walke ; let thy
light goe before mee ;
teach me by thy word ;
giue me vnderstanding
by thy Spirit ; frame my
heart by thy grace. I am
flesh, quickē me. I haue
neede of Faith, Hope
and Loue ; Let me not
want the things with-
out which I cannot
serue

serue thee. Indue mee
with the grace of thy
holy spirit, which is suf-
ficiēt to direct my soul,
to informe my vnder-
standing and conforme
my will. Worke in mee
a certaine and stedfast
faith in thee, assured
Hope in thy promises,
earnest loue of thy truth
and Gospel, and sincere
affection towards thy
Children. Thou hast
gone before me, O Sa-
uiour, make mee to fol-
lowe mine example.
Thou hast begun, ther-
fore thou wilt not leaue
off the worke thou hast
in

in hand. See mee, O Lord, and not only so, but come to thy seruāt, come & dwel with me, and all shall bee thine; onely make mee thine, sweete Iesus, as thou art mine. *Amen.*

CHAP. IV.

Of the Materiall Cause of Iustification.

The Materiall cause of Iustification, Actiue-ly taken.



THE MATERIAL cause of our Iustification, *Actiue* considered on Gods part, is the Righteousnesse of CHRIST
(*Rom.*

(Rom. 4. 6.) called also,
 the *Righteousnesse* of God
 (Rom. 3. 22.) the gift of
Righteousnes (Rom. 5. 17.)
 that *Righteousnes* which
 is of God, (Phil. 3. 9.) the
Righteousnesse of Faith,
 and the *Righteousnesse* of
 the Gospel.

2 It is termed the
Righteousnesse of Christ,
 because Christ is the
 Efficient cause thereof:
 the *Righteousnesse* of God,
 because G O D giueth
 the same freely, and im-
 puteth it vnto vs, & ap-
 proueth it in his iudge-
 ment: the *Righteousnesse*
 of Faith, because we at-
 taine

Note.

taine vnto it, or apprehend it by Faith onely: and the *Righteousnes of the Gospell*, because it is made manifest and reuealed in the Gospell.

The Righteousnes of Christ hath two parts.

3 This *Righteousnes*, being but one in number, hath two parts:

1. The *Perfect fulfilling of the law of God*. 2. The *Voluntarie payment of the punishment for our disobedience*.

1. Fulfilling of the Law; which is two-fold.

4 The *Perfect fulfilling of the law*, is the full and exact conformitie of Christs humane nature and actions with the will of God reuealed

led in both tables of the Decalogue.

5 And of this *Perfect Conformity* there are two members: 1. *Innocencie.* 2. *Sanctitie or holinesse.*

6 The *Innocencie of Christ*, is that immunity or freedome from Sin, either Originall or Actuall: For Christ neither had, nor committed any sinne, for hee was both cōceiued and borne without sinne; and all his life time he neuer transgressed against the law of God, either by fact, or word,

or

1. *Innocencie.*

or will, or cogitation,
or by any euill concu-
piscence. *Ioh. 8. 46. 2. Co-
rinth. 5. 21. 1. Pet. 1. 19.
1. Pet. 2. 22. Heb. 4. 15.*

2. Sanctity.

7 The Sanctitie of
Christ, is that integritie
or purity which Christ
had from the first mo-
ment of his conceptiō,
and retained in all his
cogitatiōs, words, deeds
and desires, vntill his
verie death vpon the
Crosse. *Luk. 1. 35. Act. 3.
14. Act. 4. 27. 30. 1. Ioh. 2.
20. Apoc. 3. 7.*

11.
Bearing of
the punish-
ment.

8 The Voluntary pay-
ment of the punishment
for our disobedience, is the
whole

whole humiliation of Christ, from the beginning of his Conception, vntill his Glorification.

Philip. 2. 7. 8. Rom. 8. 3.

Galat h. 3. 13. & alibi passim.

9 Of these two members, consisteth that perfect, and euery way absolute Righteoulnesse whereby wee are iustified: which both the *Iustice of God*, the *Office of a Mediatour*, and *Saluation of Man* necessarily required.

10 I. *The Iustice of God*. Because the Iustice of GOD could not otherwise

Note well.

therwise haue been satisfied, but by perfect fulfilling the Law, and bearing the punishment, which we had deserued for the breach thereof.

II II. The Office of a Mediatour: Because our Suretie was reallie to pay the full price of our Redemption; both actiuely by doing, & passiuely by suffering those things which we ought to haue performed.

12 III. The Salvation of Man: Because wee could neuer haue been redeemed otherwise, than by satisfying the law

law and iustice of God,
by the perfect obedi-
ence and death of our
Surety and Mediatour.

13 The Materiall
Cause of our Iustifica-
tion *Passiuely* taken, are
all the Elect (*Rom. 8. 33*)
being first in the state
of Nature vngodlie :
(*Rom. 4. 5.*) *God iustifieth*
the vngodly; and then in
the state of supernatu-
rall Grace beleeuing.
(*Rom. 3. 22.*) *The righte-*
ousnes of God by the faith
of Iesus Christ (is manife-
sted) *unto all and vpon*
all that beleeue.

The Mate-
riall cause
Passiuely
taken.

14 So much for the
Ma-

Materiall Cause of our
Iustification : Now of
the *Formall*.

A PRAYER FOR
lucely sense and assurance
of *Justification*.

O Most merciful Lord
Jesus Christ, which
shalt iudge al my words
and workes, or rather
answere both for mee
and them, so direct, and
order, and appoint my
hart, my thought, tōgue
and labours to thy ho-
nour and glorie, that as
thou art the *Way*, the
Truth, and the *Life*, so I
doe nothing but walke
in

in thy way, think of thy
truth, and aime at thy
life; that by a godlie
way, I may come to the
heauenly truth, & truth
may leade mee to eter-
nall life. And because
flesh and blood would
turne thy Image to the
image of Satã, my foes
are thy foes, O Lord, let
not thine enemies pre-
uaile against thee, to
take me from thee: but
let the assurance of my
peace bee sealed in my
conscience, that I ne-
uer be left comfortlesse.
Make thy Word vnto
me, like the Star which

F

lead

lead vnto thee : make
thy benefits and graces,
like the pillar which
brought vnto the land
of promise. Kindle thy
loue so in my heart, as
in respect of thee and
thy seruice, I may de-
spise and vtterly detest
whatsoever is against
thee and thy truth, that
I may alway find in my
self assured testimonies
of the presence of thy
holy Spirit. O sweete
Saviour, confirme my
faith, which I feele of-
tentimes very weak and
troubled with many
doubts ; encrease it in
me.

me, O Lord, that thorough thy holy Spirit I may bee assured that thou hast fully discharged the punishment of my finnes. Cause me, O my God, to feele in my soule and conscience, that thou art mine and all that thou hast done; that I am grafted into thy bodie and made one with thee, & therefore that I am fellow-heire with thee of everlasting life. Let me not only haue these words in my mouth, but thorough thy Spirit, let me feele the comfort of the

in my heart fully ſealed
and ſetled in me; that I,
feeling my ſelf inward-
ly before thy iudgment
ſeate diſcharged, & my
cōſcience towards thee
appeaſed, may be ſwal-
lowed vp with an vn-
fained loue toward thy
heauenly Maieſtie, and
towards my Brethren
alſo for thy ſake, ſweete
Ieſus. *Amen.*

CHAP. V.

*Of the Formall Cauſe of
Juſtification.*

The For-
mall cauſe
of Juſtifica-
tiō Actiue-
ly taken.

THE FORMAL cauſe
of Juſtification Ac-
tively

tiuely taken, is the gracious Imputation of Christs Righteousnes, wherby the merits and obediēce of Christ are applied vnto vs, by force of that neere Cōmunion of Christ with vs and ours with him.

2 So that the *Forme of Iustification* doth altogether consist in Relation : where in that Vnion which ariseth betweene both termes, is indeede the forme, and consisteth rather in emanation than inhesion.

3 This Righteousnes

F 3

is

Note.

is ours by *Right of Donation* and acceptation of Christs merits and obedience, seeing imputed Righteousnes is of Grace not of Nature, a Communicatiō of a benefit not real and habituall Possession; & Imputation not a pable Qualitie inherent in vs.

Of Imputation.

4 In this Imputation we must consider two things: 1. The *Truth of it in it selfe*. 2. The *Manner of the truth of it in vs.*

5 Of the *Truth of it in it selfe* there are two termes: 1. *Righteousnesse*.
2. *Impu.*

2. *Imputation thereof.* Betweene these two consists a Relation: for neither hath Christ his perfect Righteousnesse for any other end, but to impute it; neither doth hee impute anie thing, but his Righteousnes; neither is that Righteousnesse otherwise ours, but by imputation.

6 *The Manner of the truth of it in vs,* in Scriptures is circumscribed by a two-fold reason. The *first* teacheth vs that we are Righteous, not in our selues, or by

F 4

our

our own righteousnes,
but by the Righteous-
nes of Chriſt, which is
made ours by Right of
Donation, (2. Cor. 5. 21)
*We are made the righte-
ousnes of God in him.* The
ſecond teacheth vs that
we haue Righteousnes,
as Chriſt hath our Sins.

As Chriſt
hath our
Sinnes: ſo
we haue his
Righteous-
nes.

7 Chriſt hath our
Sinnes, not ſubiectiue-
ly inherent in himſelfe,
but by imputation: ſo
we haue Chriſts Righ-
teousneſſe, not ſubie-
ctiueſly inherent in our
ſelues, but by imputa-
tion.

8 Hereupon the A-
poſtle

posle maketh that Opposition (2. Cor. 5. 21.) between Christ, whom *God made Sinne for vs;* and vs, who are made *the Righteousnesse of God in him.*

9 According vnto this Forme, the Iustification of all men is one and the same, & equall vnto all men; for one man cannot bee more iustified than another. Albeit in diuers mē, according vnto the measure of the apprehension of their Faith, the manner of it may well be said to be diuers.

F 5 10 The

The forme
of Iustifica-
tiō Passiue-
ly taken.

10 *The Ferme of Iustification* Passiue-ly vnderstood in regarde of vs, is the Application of Faith: whereupon we are said to bee iustified *through Faith, of Faith, and by Faith*: whereof we haue spoken in the *Instrumentall Cause*.

11 After the *Formall*, followeth the *Finall* cause of Iustification.

A THANKESGIVING
for our Iustification inter-
mixt with Confession
and Prayer.

O Eternall God, in
Christ Iesus most
gracious and mercifull,

I

I thy poore seruant doe
yeeld most possible and
harty thanks vnto thy
diuine Maiestie, for all
thy blessings and mer-
cies bestowed vpō me,
both spirituall and tem-
porall; especially for the
singular benefit of my
Iustificatiō, and the ad-
mirable gift of eternall
Saluation, purchased by
the righteousnesse and
dearest life of thy belo-
ued Son. My lot is fal-
len in a pleasant place;
I am in honor, and vn-
derstand it not. Hath e-
uery one found such fa-
uour in thy sight: or
hast

hast not thou passed o-
uer others, and chosen
me? ô Lord, why shoul-
dest thou bestow thy
health and wealth, thy
rest and liberty vpō me,
more then other? I can
giue no reason for it, but
that thou art mercifull.
And if thou shouldest
draw all backe againe,
I haue nothing to say,
but that thou art iust.
Hath not thy *Ioseph* de-
serued libertie? Hath
not thy *Dauid* deserued
rest? Hath not thy *La-
zarus* deserued food? or
hath not thy *Iob* deser-
ued health, more then I
haue?

I haue: *Job* is sicke, *Lazarus* pines without, *Dauid* is troubled on his bed, *Ioseph* grones in the prison: I haue their portion, & they do stand at reward. Why art thou so wel, my soule? Mercy, mercie. Why art thou so ill, my soule? ô Mercie. For notwithstanding all these gracious and excellent benefits, yet haue I hitherto led my life so coldly in my profession, & wrought so contrarie vnto my vocation, in neglecting & despising thy sacred Commandemēts, that

I

I haue more then pro-
uoked thee, to extend
thy furious wrath a-
gainst mee, to encoun-
ter & recompence my
leude desert with the
sharpenes of thy reuen-
ging furie. But when I
thinke vpon thy Son,
all my feare is turned
into ioy, because his
righteousnes for me, is
more then my wicked-
nes against my selfe. O
settle my faith in thy
Beloued, & it sufficeth
for all my iniquitie, ne-
cessitie and infirmitie.
Hee hath tolde vs, O
Lord, and we belecue it
to

to bee true, that if wee
aske thee any thing in
his name, thou wilt
graunt it vnto vs; now
therefore in his name do
I most earnestly craue
at thy hands, that thou
wilt settle mee in a con-
stant forme of obedi-
ence, that I may euer
serue thee from this
houre, with those duties
which the world, the
flesh & the diuel would
haue mee deferre vn-
till the point of death.
Good Father, grant that
I may loue righteous-
nes and pietie, with as
great good will, as euer

I

I loued wickednes and
 vanity; and that I may
 go before other in thank-
 fulnes towards thee, as
 farre as thou goest in
 mercy towards me be-
 fore them. O teach me
 to seek thee in al things,
 and all things in thee;
 euen for thy name sake,
 for thy promise sake, for
 thy Sons sake, our Lord
 and Sauour Christ Ie-
 sus. *Amen.*

CHAP. VI.

*Of the Finall Cause of In-
 stification.*

The Finall
 cause of In-
 stification
 Actiuelly
 taken.

THE FINAL Cause
 of Iustification Ac-
 tiuely

uely taken, is the Glorie of God, in the admirable temperature of his *Iustice* and *Mercie*: *Ephes. 1. 6. Rom. 3. 26.*

2 *Of his Iustice*: Because he would his Son should make full satisfaction.

3 *Of his Mercie*: Because he would impute his Sonnes satisfaction vnto vs.

4 The *Finall Cause* of Iustification Passiuelie taken, is that we might haue peace of Conscience (*Rom. 5. 1.*) eternall life (*Tit 3. 7.*) and bee euerlastingly glorified,
Rom.

The Finall
cause Passi-
uely takē.

Rom.8.30. Rom.6.22.

5 Hitherto of the
Causes of Iustification.
Now of the Parts ther-
of.

A PRAYER FOR
eternall life.

OMnipotent and e-
ternall God, Fa-
ther of our Lord Iesus
Christ, wee miserable
and wretched Sinners,
do wāder in this earth,
as pilgrimes and stran-
gers, readie to depart
hence euery houre. We
see daily with what vio-
lence and rage Death
striket and choaketh
now

now one, now another
for their grievous sins.
But I giue thee most
heartie thanks, O Lord,
for thy infinite mercie
towards me, that thou
hast not suffered me to
be oppressed with pal-
pable ignorance and
heathenish blindnes, to
perish and die like o-
ther men : but hast gra-
ciously enlightened me
with the pure light of
thy Grace, and shewed
vnto me the Cause of
all calamities and of
death, and manifested
also the heauenly and
inestimable comfort of
eternall

eternal life, which doth
wondertullie recreate
and cheere my heart.
And whereas we feele,
not without great grief,
with what crueltie and
furie the wicked fiends,
burning in hatred a-
gainst thee, doe in these
last dregs of the world
oppugne mankind, and
raise vp sundrie dete-
stable scandals and o-
ther damnable enormi-
ties amongst vs; we be-
ing full of idlenesse, of
sloth and weakenes, al-
together corrupted &
defiled with carnall cō-
cupiscence, vnable to
make

make resistance: ô haue
mercies vpon me, according
vnto thy great
mercie. Touch, moue
and purifie my heart,
that louing and fearing
thee, I may seriously
and truly bewaile my
great and so often ite-
rated sinnes; that I may
stedfastly beleue thy
holy word, and leade
the residue of my life in
holines and righteous-
nesse before thee. And
seeing the greatest part
of mankinde, beeing
drowned in Sodomiti-
call pleasures, and drun-
ken with Epicurean se-
curitie,

curitie, doe not thinke
or care for thee, nor
make any reckoning of
eternall life; O Father
giue me, and all the rest
of thy children, a de-
uoute & humble heart
desirous of eternall life
and happinesse. Guide
vs by thy holie Spirit,
that we may oftentimes
meditate and speake of
those euerlasting & ce-
lestiall ioyes, that there-
by we may daily com-
fort our owne hearts,
and so reioyce, that like
couragious Souldiers,
wee may stedfastly be-
leeue in Christ, and
cheere-

cheerfully march after
him through crosses,
tribulations, daungers
and death it selfe, vntill
wee safely ariue at thy
heauenly palace, to bee
partakers of that eter-
nall glorie and magni-
ficēce which thou hast
prepared for vs, and e-
uermore to praise thee,
O omnipotent and im-
mortall God, for thy in-
finite goodnes & mer-
cie, who with the Son
and Holy Ghost liuest
and raignest, one God,
for euer and euer.

Amen.

C A P.

CHAP. VII.

Of the Parts of Juſtification.

The parts
of Juſtification
two.

THE PARTS of
Juſtification are
two; *Remiſſion*
of Sinnes, and *Imputati-*
on of Righteouſnes.

Note well.

2 But wee muſt vnderſtand, that theſe two parts are not diuers and different motions, but one really and in number, which in reſpect of the diuerſitie of the termes whereabouts it is imploied hath diuers names.

3 In reſpect of the
Terme

Terme frō which it floweth, it is called Remission of sin, or Absolution from sinne, or Not-Imputation of sinne.

4 And in regard of the *Terme vnto which it is applied*, it is called, *Imputation of Righteousnesse.*

5 For otherwise it is the very same motion whereby Sinne is abolished and Righteousnesse procured: as appeareth out of y place (*Rom. 4. 6. 7.*) where the Apostle termeth y very same thing, *Imputation of Righteousnesse*, which

G

David

Dauid called before
 (Psal. 32. 1.) *Remission of
 Sinnes.* Euen as Dauid
 (saith he) declareth the
 blessednesse of man, vnto
 whom God imputeth right-
 teousnesse without workes,
 saying; Blessed are they
 whose iniquities are for-
 giuen, and whose sins are
 couered. But wee will
 speake of both these
 parts of Iustification se-
 uerallie and apart.

I.
 Remission
 of sinnes.

6 *Remission of Sinnes,*
 is the Absolutiō or par-
 doning of a Belceuing
 man from the obliga-
 tion of eternall death &
 damnation for his sin.

7 Or,

7 Or, a not-imputing, not-punishing or couering of the Beleeuers sinne, and accounting him no sinner.

8 In Remissio of sin God taketh away three things: 1. *Sin it self*, while hee doth not impute it. 2. *The guilt of sin*. 3. *The punishment due vnto it*.

9 The taking away of the two latter, to wit, of the *Guilt* and *Punishment*, necessarilie followeth the taking away of the former, namely *Sinne*.

10 But this part of Iustification is denomi-

nated of Sinne, *Remiſſion of finnes*, which properly is the terme from which proceedeth the motion, and of which is firſt pronounced the ſentence of abſolution: albeit the ſentence bee pronounced alſo of the guilt and puniſhment, but in the ſecond place.

Note.

II The ſentence of Remiſſion of finnes being once pronounced by God, is neuer fruſtrated or recalled: that is, Thoſe finnes that are once remitted and forgiven, are neuer againe imputed. *Ezec. 18. 21. 22*

Eſa.

Esa. 44. 22. Mich. 7. 18. 19.

Ierem. 31. 34.

12 If it bee demaunded: *Whether by Remission of sinnes, the sinne be so abolished, that it remaineth no more in man?*

13 I Answer: In *Sin* there are two things to bee considered, the *Defect*, and the *Guilt*.

14 The *Defect* is not utterly taken away, or abolished out of the Subject wherein it resideth; but is daily diminished in the Regenerate by mortification of the old-man, &c.

15 For as long as we

G 3

carry

Question.

Answer.
How sinne
is abolished
in Man.

carry this masse and bodie about with vs, all Defects cannot bee vterly abolished, seeing wee shall daily endure and feele the combate of the flesh and the spirit. *Galat. 5. 17.*

16 But the *Guilt* is so abolished and vterly extinguished in y godly, as that God absolutely affirmeth, that he will neuer remēber our sins any more. (*Esa. 43. 25.*)

I, euen I am hee that putteth away thine iniquities for mine owne sake, and wil not remember thy sins.

17 I will speak more
Logi-

Logically. *Sinne* is both in the Predicament of Qualitic, *as it is a Vitiositie*: And also in the Predicament of Relation; *as it obligeth unto damnation.* Note well.

18 Remission of sins, is not the deletion of the Vitiositie, or perverse quality, as it is sin: that is, it is not the vtter abolishing and taking away of the Vitiositie, that it remaineth not in the Beleeuer any more.

19 But sinne is taken away, abolished, remitted, not marked by God, not seene, cast be-

hind his backe, put away from vs, caſt into the bottome of the Sea &c. not ſimplie but in two reſpects.

20 *Fiſt*, in reſpect of the Obligatiō to dānation, or Imputation: Becauſe God doth not impute ſinne to them that are in Chriſt.

21 *Secondly*, in reſpect of Dominion: Becauſe ſinne raigneth not in them that are regenerate.

22 And thus our ſins are ſaid to bee couered, namely by the blood of Chriſt, leſt they ſhould
make

make vs guiltie of eternell damnation.

23 For otherwise, if *Remission of sinne* were a totall deletion and vter extinction of al sin, so that no sin remained in the Regenerate; then it would follow that all that were iustified were wholly and altogether spirituall, without flesh, that is, fleshly affections, without concupiscence, without combat against the flesh, equall vnto the Angels, freed from all miserie, trouble, diseases, and frō bodily death. They

Note.

G 5 should

should not rightly pray,
Forgiue vs our trespasses.
Neither were that say-
ing of Saint Iohn true
(1. Ioh. 1. 8.) *If we say that*
we haue no sin, we deceaue
our selues and truth is not
in vs. Nor that of Saint
Paul of himselfe (Rom.
7. 17.) *Sinne dwelleth in*
mee. Which were ab-
surd and impious to af-
firme. For where the
proper affections and
effects of sinne be, que-
tionlesse there is also
sinne it selfe.

24 But I boldly say
with the Apostle; that
howsoeuer sinne dwel-
leth

leth in the godly, yet
*There is no condemnation
 to them that are in Christ
 Iesus. Rom. 8. 1.*

25 Thus farre of the
 first part of Iustificati-
 on, *Remission of sinnes*:
 Now followeth the se-
 cond, *Imputatiō of Right-*
eousnes.

26 *Imputatiō of Right-*
eousnes, is the second
 parte of Iustification,
 whereby God giueth,
 or ascribeth CHRIST'S
 Righteousnes vnto vs
 freely, as if we our selues
 had performed y same,
 whereby we attaine the
 Right of eternall life.

27 This

II.
 Imputation
 of Righte-
 ousnes.

27 This is that *Iustification of life* (*Rom. 5. 18*) and that *Grace that raig-
neth by righteousness* (of *CHRIST* imputed vnto
vs) vnto eternal life. *Rom. 5. 21.*

28 Of this the Apo-
stle speaketh vnto the
Philippians (*Philip. 3. 7. 8. 9.*) But the things that
were vantage vnto mee,
the same I counted losse
for Christs sake. Yea,
doubtlesse I think al things
but losse for the excellen-
knowledge sake of Christ
Iesus my Lord, for whom
I haue counted all things
losse, and do iudge them to
be

bee dung, that I might winne Christ. And might bee found in him, that is, not hauing mine own righteousness, which is of the Law, but that which is through the faith of Christ, euen the righteousness which is of God through faith.

29 But that we may vnderstand what *Righteousnes of Christ* is imputed vnto vs: wee are to note that the righteousness of Christ is twofold; *Vncreated*, & *Created*.

30 His *Vncreated Righteousnes* is his *Essentiall*

What righteousness of Christ is imputed vnto vs.

Christ's Essential righteousness not imputed.

tiall Iustice whereby he is God; and this is incommunicable: for the Essence of God cannot bee the Accident of Man.

Christs
created
righteous-
nes is im-
puted.

31 His *Created Righteousnesse*, is two-folde: 1. *His Native and Habituall Sanctitie*. 2. *His Actuall obediēce*. Or (which is the same in Effect) the *Sanctitie of his Nature*, and the *Sanctitie of his Actions*.

32 Both these are imputed vnto vs: the former *Improperly*, and the latter *Properly*.

1. His *Na-
tive Sancti-
tie*.

33 1. His *Native and
habituall*

habitually Sanctitie from the first moment of his Conception by the holy Ghost, was without measure, most perfect, most sincere, most pure, free from al spot or blemish.

34 *For such an high Priest it became vs to haue which is holy, harmelesse, vndefiled, separate from sinnes (Heb. 7.26.)* Now Christ was not made thus by fulfilling the Law, but was so indeed from the first Article of his Conception.

35 And y by the free benefit and gift of God.

36 Nei-

36 Neither hath he by any his own deedes merited this great honour, to become our high Priest and Mediatour, but was elected to that end by y free grace of God, *before the foundation of the world.* 1. Pet. 1. 20.

37 By this his holie Conception he sanctified ours, who ought to haue been so conceiued by the law of our first creation. *Gen.* 1. 28.

38 Therefore was Christ conceiued holy without sin for vs, that hee might deriue vnto
vs,

vs, that which Adam could not doe; that he might supplie the defect of holinesse in our conception, and present our holic nature before God in himself: that so God might account our conception, as if wee had been conceived without sin or blemish.

39 So also CHRIST was borne holy for our sakes: for when wee ought to haue bin born holic, but could not, he abundantlie supplied that defect of holinesse in our birth, and by his
holic

holie natiuitie couered
the impuritie of ours
before the face of his
Father.

40 Hee was borne
holly for vs, because he
was not borne as other
priuate men bee, but as
the head of his mem-
bers. Euen as Adam
was not created a pri-
uate man, but as the
head, the stocke and
roote of his posteritie.

Comparisō
of Christ
with *Adam*.

41 Wherfore in this
both of them are equal,
that neither of them
were conceiued of mā's
seede, nor had any Fa-
ther in earth.

42 Euen

42 Euen as Adā was created holie though mutably, not onely for himself, but also for his whole seede: so Christ was borne holie & that immutably, not onely for himself, but also for all his members.

43 Adam by reason of his fall could not cōmunicate the Sanctitie of his creation (which was mutable, and so should haue continued stil) with his seede: But Christ being stronger and more diuine than the first Adam, actually cōmunicateth the sanctitie

Etitie of his Natiuitie,
which is immutable,
with all his members
and consorts.

Note.

44 Wherefore the
benefit that we haue re-
ceiued by Christ, is far
more excellent, then
that which wee should
haue receiued by A-
dam.

3. His Acti-
all Obedi-
ence.

45 11. Christs Acti-
all Obedience, was the
fulfilling of the will of
his Father, & satisfying
his Iustice: aswell Pas-
siuely, by his volunta-
ry suffering the punish-
ment due vnto our sins:
(*Philip. 2. 8.*) as also A-
ctiuely,

finely, by perfect fulfilling all the Commaundements of the Diuine Law.

46 The Apostle saith (*Rom. 5. 19.*) *As by one mans disobedience many were made sinners: So by the Obedience of one, shall many also be made righteous.*

47 If the *Disobediēce of Adam*, whereby wee became sinners, be the transgression of the Law: then certainly the *Obedience of Christ*, wherby we are made righteous, is the fulfilling of the Law.

48 And

48 And indeed a mā cannot imagine any Obedience, but in respect of the Law whereunto it is performed.

49 Thus much of the *Obedience of Christs humane Nature* which is imputed vnto vs for righteousness.

50 Now that this Righteousnes is imputed vnto vs, appeareth by eident testimonies of Scripture. (Ro. 4.6.) *David declareth the blessednes of man, vnto whom God IMPUTETH Righteousnes without workes.* Also (Rom. 4. 11.) After
be

he had receiued the signe of Circumcision, as the seale of the righteousness of faith, which he had when he was uncircūcised, that he should be the Father of them that belceue, not being circumcised, that righteousness might be IMPUTED vnto them also.

51 Imputation is two-fold (as wee haue noted before) one Legall by debt; the other Evangelicall by grace.

Imputation
two-fold.

52 Legall Imputation, is that whose foundation is in him that worketh, to whom the imputation is made.

1. Legall.

(Rom.

(Rom. 4.4.) *To him that worketh the wages is counted by debt.* Where there is a Relation betweene Wages and Workes; & the wages is imputed for the worke.

53 Or, it is when God willeth and adiudgeth the reward to him that fulfilleth the Law in his owne person.

Rom. 4.4.

2. *Euangelicall.*

54 *Euangelicall Imputation,* is that whose foundation is not in him to whom the imputation is made, but in the grace & mercy of God who iustiſieth the wicked.

ked. (*Rom. 4. 5.*) To him that beleueth in him that iustifieth the vngodly, his faith is counted for righteousness. Whereupon it is called the imputation of faith.

55 Or, it is whē God accepteth the Satisfaction of Christ our Surety, as a payment for our finnes. In this sense the word **IMPUT** is repeated ten times in the 4. chapter to the *Rom.*

56 Neither is this Imputation a phantastique speculation, or idle conceipt : Seeing that euen as our finnes

Notewell.

H were

were really imputed vnto Christ (*Esa. 53. 5. & 12*) as is manifest by his Passion and Death the wages of sinne. So is Christs Righteousnesse imputed vnto vs really, and with effect, that is, with the participation of diuine grace, and life eternall. *2. Cor. 5. 21.*

That we
are not iu-
stified by
workes, or
inherent
Righteous-
nes.

57 Hence appeareth that we are not iustified by inherent Iustice, by good workes, or infused habite of Charitie. Because wee are iustified only by the Righteousnes of Christ, which being inherent in him, is by

by grace imputed vnto vs.

58 Againe, Inherent Iustice and Iustificati-
on, are distinct giftes of
God. (1. Cor. 1. 30.)
*Christ is made vnto vs of
God, Wisdome, Righteouf-
nes, Sanctification. Also
(1. Cor. 6. 11.) But yee are
washed, but yee are sancti-
fied, But yee are iustified.*

59 Also, the Righ-
teousnesse whereby a
sinner is iustified is re-
uealed without the law
(Rom. 3. 21.) But inhe-
rent Iustice and habite
of Charitie is reuealed
by the law : and the o-
H 2 bedience

bedience of Chriſt is the ſole Righteouſnes reuealed without the law.

60 Laſtly, the Apoſtle ſaith (*Galat. 5. 4.*) *Yee are aboliſhed from Chriſt, whoſoeuer are iuſtified by the law, ye are fallen from grace.*

Whoſoeuer
will be iu-
ſtified by
workes
cannot be
ſaued.

61 Here it is euident that the doctrine of Iuſtification by workes, is an error ouerturning the foundation of Religion: which whoſoeuer obſtinately and finally maintaineth cannot be ſaued.

62 For if mē put cō-
fidence

fidence in their works,
and make the the meri-
torious cause of their
saluation, it is certaine,
as the Apostle saith,
(Galat. 5. 2.) *Christ shall
profit them nothing.*

63 If it be objected:
*This is true of Ceremonial
workes, but not of Morall
workes.*

Obiect.

64 I answere: Yea
euen of *Morall* also:
for the Apostle speakes
of the whole law (Ga-
lat. 5. 4.) *Ye are abolished
from Christ, whosoever
are iustified by the law.*

Ans.

65 If any wil except:
This is true of the works of

Obiect.

Nature, but not of workes of Grace.

Answer.

66 I answere : Yea
euen of *Workes of Grace*.
And the Apostle ex-
pressely testifieth, that
by the Righteousnesse
of a good conscience
we cannot be iustified.
1. Cor. 4. 4. See also, Eph.
2. 10. Tit. 3. 5.

Note well.

67 To adde any thing
to the obedience of
Christ, as a meritorious
cause of our Iustifica-
tion and Saluation, is
to make Christ vnpro-
fitable.

68 For he must be a
perfect Sauour, or no
Sauour,

Saujour : hee admits
neither partner nor de-
putie in the worke of
our Redemption.

69 And the Grace
of God admits no mix-
ture or cōposition with
any thing that is of vs.
Grace is no grace, vn-
lesse it bee euery way
freely giuen.

70 Hitherto of the
Partes of Iustification :
Now of the *Properties*
thereof.

A P A T H E T I C A L
Prayer against the tempta-
tions of Satan.

IF I consider my sins
past, why should I
live to sinne any more?
If I looke backe to my
life past, why should I
suffer any more?
I haue sinned inough,
but haue not yet suffe-
red inough. Seize vpon
my heart, O my Redee-
mer, it is thine, I haue
giuen it vnto thee, that
gauest thy selfe wholly
for mee: take it, O Sa-
uour, and look not vp-
on the deformitie ther-
of,

of, thou hast bought it
with thy dearest blood;
bathe it therein, scourge
it, crucifie it, kill it and
reuiue it, that being pu-
rified, it may bee wor-
thie to remaine with
thee. Oh, who shall de-
liuer mee from this bo-
die of sin ! I haue liued
long, yet but a while ; I
haue liued a while, yet
very long ; long for my
Soule to stay so long
from her Father, her
Brother, and her one-
ly Comforter. Meane
while, I fight with my
enemies, blinde, naked,
weake , vnprouided :

H 5

And

And whō haue I with mee? a Traytor; euen this Bodie of Sin. Consider, O Lord, thy seruant is but flesh, consider Satan, my enemy, consider the World, my fained friend: whose part wilt thou take against thy selfe? Wilt thou giue the soule of thy Turtle doue to the beast? If thou wilt, thou canst make mee ouercome. Can my Lord forsake his owne? For the Spirit tels me, I am thine, and I belecue it, o Iesus helpe my vnbeliefe. Come therefore,
sweet

sweet Iesus, come now,
Satan standeth knock-
ing at the doore of my
youth, come quickly,
and we will keepe him
out. Auoide Sathan,
crouch flesh, be still, my
Soule: The Lord is on
my side, I will not feare
what any can doe vnto
mee. There wanted a
Tempter, and thou, O
Lord, wast the cause
that hee was wanting;
there wanted time and
place, and thou wast the
cause that they wanted.
The Tempter was pre-
sent, and there wanted
neither time nor place,
but

but thou heldest mee
backe, that I should
not consent. Who hath
trod vpon thy head, O
Satan? Thou wast ar-
med, but the Lord put
thee downe; thou wast
masked, but the Lord
discouered thee; thou
wast like an Angell, but
the Lord tooke away
thy vizard. Goe, take
thy farewell, the net is
broken, and I am esca-
ped. Blessed bee thy
name, my Lord, my
Saiour and my
Redeemer.

Amen.

CHAP. VIII.

Of the Properties of Iustification.

THE PROPERTIES of Iustification consist specially in three things
 1. That Iustification is *Free*. 2. That it is *Perfect*. 3. That it is *Euerlasting*.

2 *I. Iustificatiō is Free:*
 Because Remission of Sinnes is not giuen for any merits of man; but is a meere grace and vn-deserued mercie promised for Christ his sake

The Properties of Iustificatiō.

1.
 Iustificatiō is free.

fake alone.

3 For God findeth nothing in man whom he iustifieth but impuritie of sin and extreme miserie.

4 And the Scripture euery where affirmeth, that Christ onely is the author of all grace: and the whole hope of our saluation consisteth in his blood alone.

5 Without the merit of Christ there can be no iustification, for he hath purchased that Righteousnesse which GOD freely imputeth vnto vs.

6 They

6 They therefore that will be accounted righteous without the merit of Christ, are prophane Atheists.

7 And they which dreame they are iustified, partly by grace, & partly by their owne merits, are Pelagian Heretiques.

8 But they that beleeue they are iustified freely by the onely merits of Christ, are true Christians.

9 Againe, the Cause of Iustificatiō, to wit, eternal Electiō in Christ is free : wherefore Iustification

stification it selfe must needs be free: for there cannot be more in the Effect, than there is in the Cause thereof.

Obiect.

10 If it be objected: *If G O D remitteth our sins for the satisfaction of Christ, then doth hee not iustifie vs freely.*

Answer.

11 I answer: Yes freely, in respect of our selues, that is, without any satisfaction of ours, but not without anothers satisfaction.

12 Again, if any will object: *But he that iustifieth in this manner, iustifieth not freely; For what a man*

man doth by another, hee
may be said to doe by him-
selfe : Therefore wee our
selues haue paid the price
by Christ.

13 I answere : God
freelie giueth vnto vs
this price, that is Christ
our Satisfactor and Me-
diatour, which was not
bought by vs (Ioh. 3. 16.)
So God loued the world,
that he gaue his onely be-
gotten Sonne &c.

14 11. Iustification is
euery way perfect and most
absolute : for God doth
not pardon one or two
sinnes onely, but forgi-
ueth all and euery sin.

15 Nei-

11.
Iustificati-
on is per-
fect and ab-
solute.

15 Neither doth he
 onely forgiue sins that
 are alreadie committed
 and past; but remitteth
 the daillie falles of his
 children, if they repent.
Iohn saith, (1. Ioh. 1. 7.)
The blood of Iesus Christ
cleanseth vs from all sin.
And Paul (Coloss. 2. 13.)
God pardoneth all our
trespasses. See Esa. 44. 22.
Esa. 43. 25. Psal. 103. 12.
Micah 7. 19. Apoc. 1. 5.
Esa. 1. 18.

Question.

16 If it be demaun-
 ded: *Whether Iustifica-
 tion bee absolutely perfect
 and finished in this life?*

Ans.

17 Ianswer: There
 are

are two sorts of Benefits which wee receive of God in Christ: *One of such as bee not inherent in vs,* as Election and Iustification. *The other of such as doe inhere,* as Vocation, Glorification.

18 Both these kinds of Benefits haue this common, that before the full manifestation of Iesus Christ, they cannot be fully and perfectly declared; I meane, neither Election, nor Iustification, nor Vocation, nor Glorification.

19 All these Benefits

fits began to bee declared in the first manifestation and appearance of Christ (*Rom. 3. 21.*) *Now is the Righteousnesse of God made manifest; but are not fully declared in this life; as Iohn saith (1. Ioh. 3. 2.) Now are we the sonnes of God, but yet it doth not appeare what wee shall be.*

20 But they differ herein, that those Benefits which are not inherent, are indeed perfected and really absolved in this life. (*1. Ioh. 3. 2.*) *Now wee are the sonnes of God. So also,*
Now

Now wee are elected.
Now we are iustified.

21 Those Benefits which are inherent in vs, are not perfected in al their degrees, but only inchoated or begun in this life.

22 Hence it is evident that iustification is indeed perfected & absolved in this life, but not plainly manifested and declared.

23 Question may be made : *Whether Christ will not Iustifie such as beleeued heere, in the day of Iudgement : which if it be so, shall not Iustification be perfect*

Quest.

perfect then at length in that other life?

Ans.

24 I Answered. In that day of Iudgement, Christ wil not so much Iustify the Beleeuers; as declare, by their works, that they beleeued and were iustified euen in this life.

25 For so also the word, *Iustification*, may bee taken, and so *Iames* vseth it, where he saith, that Man is iustified by his works. (*Iac. 2. 21.*) *He is iustified*, that is, declared to be iustified.

Quest.

26 Againe. It is demanded: Seeing we daily pray

pray unto God for the Remission of our sins, that is, Justification; how shall we say then, that Justification is an undividable act, perfected even at one and the same time in this life?

27 I Answered. When we pray for Remission of sinnes, wee pray not, as for a Benefit not yet given vs; but we pray for the increase of our confidence and application of the Benefit by faith, and for the encrease of our Faith.

28 Lastly, it is objected. If Justification be the Sentence of life; and if that life

life cannot be perfected until the comming of Christ: then certainly Iustification cannot be perfected until the last comming of Christ.

29 I Answer. It is one thing to perfect the Sentence of life, and another thing to perfect life it selfe.

30 The Sentence of life is perfected in this life; but Life it selfe is not perfected until the coming of Christ.

III.
Iustification
is ever-
lasting.

31 III. Iustification is Everlasting: in as much as sin ought not to be imputed unto the that are

are Iustified any more
for euer.

32 For whom God
hath once receiued in-
to fauour, hauing blot-
ted out all their sins and
offences, those doth he
still preferue in his fa-
uour as righteous.

33 So that such can-
not vtterlie fall from
grace and perish by no
manner of sins, they be-
ing and remaining par-
doned in the. For God
will neuer remember
those sins, to which the
Regenerate are as yet
subiect.

34 This the Scrip-
I ture

ture expressely and diligently affirmeth in many places (*Esa. 43. 12.*) *I will remember thine iniquities no more.* (*Ierem. 31. 34.*) *I will be merciful vnto their iniquities, and remember their sinnes and transgressions no more. See Hebr. 8. 12.*

35 These and such like places of Scripture promise the Grace of God and forgiuenes of sinnes, not for a day or two only ; but signifie and affirme that it shall alwaies be of force, and continue while life lasteth, so that the forgiuenes

giuenes of sins is quotidian and continuall al our life long.

36 Because Christ hath made a full and sufficient satisfaction for them once for all, (*Heb.* 10. 14.) And God is so iust that hee will not haue paiment and satisfaction for one thing twice. But is so well pleased with the satisfaction of Christ, that hee requireth no other satisfaction.

37 Neither must we imagine, that therefore God is not displeased with sinne in the Regenerate.

nerate. For the finnes
euen of his owne dea-
reſt children doe high-
ly diſpleaſe him ; albeit
he wil not puniſh them
in his Saints, becauſe he
hath puniſhed them in
Chriſt.

38 For GOD doth
not ſo remit finnes as if
he accounted ſinne no
ſinne, or were not an-
gry at it: but becauſe he
doth not impute them
vnto vs, nor puniſh the
in vs ; but accounteth
vs holy and righteous
for the ſatiſfaction of
Chriſt apprehended by
Faith.

39 Hitherto

39 Hitherto we haue
spoken of the *Properties*
of Iustification. It fol-
loweth that wee speake
of the *Effects* thereof.

A PRAYER FOR
Sanctification.

O Most glorious &
moste gracious
Lord, in good-
nesse infinite, in power
almightie, in wisdom
wonderful, in iudgmēt
iust, in promise true, in
mercie rich, patient to-
wards sinners that call
vpon thy name, & spa-
ring, when they doe re-
pent: what shall I bee
I 3 afraid

afraid to ask thee? Rule
my paths, O Lord, en-
large my heart. When I
goe, let my gate bee
straight; when I runne,
let me not fall, for I am
a stranger vpon earth,
& vnderstand not mine
own way. I would walk
at libertie, like thy ser-
uant *David*. What faith
my Lord? speake now,
for thy seruant heareth?

„ My Sonne, walke sim-
„ plie after my word, for
„ this is the plaine way,
„ this is the sure way:
„ Heere thou shalt haue
„ no lets, to stay thee; no
„ encombrances, to en-
tangle

tangle thee. Goe for- ,,
ward straight, and turne ,,
not : libertie is in thy ,,
way, and Life is in the ,,
end. But if thou looke ,,
back, or stay, or turne to ,,
the right hand, or to the ,,
left; then thou fallest ,,
into a hedge of thornes, ,,
nets & snares take hold ,,
vpon thee. A double ,,
heart, and a man that ,,
goeth two waies shall ,,
not prosper, I am wor- ,,
shipped of the simple ,,
and open hearted. *Mar-* ,,
tha is troubled with ,,
much busines, but *Ma-* ,,
rie hath all things at my ,,
feete : therefore haue I ,,

” separated thee (if thou
” wilt) because thou canst
” not serue two masters.
It is true, Lord, for I
am neuer distracted in
minde, but when I am
carefull about manie
things : For so long as
thou art with me, I am
thine; but when I bring
in sin, then am I straight
dispossest of my soul.
If I loue any thing be-
sides thee, it vpbraideth
me : if I speake, or doe
any thing without thy
counsaile, straight I am
trapt in some errour,
wearie of my selfe and
vnapt for thee. It is wo-
derfull

derfull to thinke how
my heart is hardened,
my vnderſtāding blinded,
my teares dried vp,
when thou turneſt thy
face but from mee, and
Sin preuaileth againſt
mee. Had I the ſpirit to
diſcerne euery thing at
his value, I ſhould loue
God before all, which
is beſt of all, and Man
after G O D, which is
next to G O D. How is
my Soule troubled for
this? and my heart rent
in twaine, vntil my fleſh
conſent, and all my mē-
bers agree together, to
chufe that which hee
I 5 hath

hath commanded, and
to forgo that which he
hath forbidden? Be-
fore I was afflicted, I
went astray, like a thing
vntamed: it is good for
me that I haue bin tou-
ched, that I may learne
thy Statutes. Saue me
now, O Lord, I pray
thee. Now, Lord, I pray
thee giue mee vnder-
standing. I haue sinned,
I am sorie, forgiue mee.
Away from me, all you
that worke vanitie, for
the Lord is my G o d;
if I regard wickednesse
in my heart, he will not
heare me. O thou eter-
nall

nall Goodnesse, which
art good to all, which
guidest those that seeke
thee, which enlighte-
nest those that see thee,
and which sauest those
that loue thee; en-
due mee with thy gra-
cious and holie Spirit,
which may subdue all
my carnall affections;
which may rectifie my
reason, regenerate my
will, and purifie my na-
ture, that at all times,
when thou shalt call vp-
on me, I may be readie
with *David* to answer,
Loe I come: Praised bee
God. Amen, Amen.

CHAP.

CHAP. IX.

Of the Effects of Iustification.

The Effects
of Iustifica-
tion.



The Effects of Iustificatiō, are Peace of Conscience (Rom. 5. 1.) Accessse vnto God (Rom. 5. 2. Ephes. 3. 12.) Adoptiō into the sonnes of God (Rom. 8. 15. 16. 17. Galat. 3. 26. Ephes. 1. 5. Ioh. 1. 12.) Re-generation (Ioh. 5. 11.) Externall life &c. (Rom. 6. 22. 23.) al which may bee reduced vnto this one, *Glorification.*

Of Glorifi-
cation.

2. *Glorification*, is the
execution

execution of the sentence of life pronounced by God in Iustification. 1. Pet. I. 2. 2. Pet. I. 4.

3 In Glorification we must cōsider a two-fold Application; the *one of God*; the *other of such as are to be Glorified*.

4 The *Application of God*, is that whereby God ioineth Christ vnto vs, as the Head to the rest of the body, whereby he also giueth vs his holy Spirit.

5 In this Application God ioineth Christ vnto vs, being first *Dead*, for mortification of our flesh.

fleſh or old man; ſecōdly *quickned or raiſed from Death*, for viiſification of our Spirit or new man.

6 The *Application of ſuch as are to be Glorified*, is that whereby we apprehend Chriſt being ioyned vnto vs in his *Death* and in his *Life*, by faith, wrought by the holy Ghoſt.

7 And in this Application, both of God & of our ſelues, whereby Chriſt is ioyned vnto vs, as Head vnto the Body, is manifeſtly deprehended our Glorification
on

on or renewing.

8 For by the same act (as it were) and at the same instance, as soone as euer Christ is ioined vnto vs, as Head, we are presentlie made his Members, and so renewed by Regeneration or new birth.

9 Glorificatiō is twofold: *Inchoatiue* Glorification, (1oh. 3. 3.) & *Consummative* Glorification. *Matth. 19. 28.*

10 *Inchoatiue* Glorification, is that whereby (we being vnited vnto Christ) our corrupt Nature, euen in this life, be-
ginneeth

Glorification
two-
fold.

1. *Inchoa-
tiue.*

ginneth to be renewed by the holy Ghost, according vnto the Image of God. 1. Pet. 1. 2. 2. Pet. 1. 4. Tit. 3. 5. Eph. 4. 23. 24.

11 The same is also termed, *Regeneration & Sanctification*. But Paul simplie calleth it, *Glorification* (Rom. 8. 30.) that is, a glorious renewing of our Nature, an abolishing of our corrupt Nature, and making of vs fit for eternall Glory.

Regeneration hath two parts.

12 Of this Inchoative Glorificatiō or Regeneration, there are two parts, 1. *Mortification* or killing of the Olde Man,

Man, that is, Hatred of sinne. 2. *Viuification* or quickening of the *New Man*, that is, Loue of Righteousnes.

13 By *Olde Man*, I meane, the whole Nature of man, aswel soule as body, addicted vnto sinne and death: or the vnregenerated part and corrupt nature of man; termed also the *Outward Man*, & *Flesh* (1oh. 3. 6. Rom. 8. 6.) also the *Body of sinne* (Rom. 6. 6.) & the *sinfull body of flesh*, Coloss. 2. 11.

14 *Mortification of the Olde-Man*, is that whereby

Old Man
what.

1. Mortifi-
cation.

wherby the holy Ghost
by litle and litle wor-
keth in vs a detestation
and hatred of sinne, and
extinguisheth the vi-
gour of our corrupt na-
ture in vs, that it might
not bring foorth most
bitter fruits to condem-
nation.

New Man
what?

15 By *New-Man*, is
meant the Nature of
man, that beginneth to
cease from sinne, or that
part of man, that is re-
generate and restored
according vnto y Image
of God : termed also,
the *Inward man* (*Rom. 7.*
22.) and the *hidden man*
of

of the heart (1. Pet. 3. 4.)
also Spirit, Ioh. 3. 6.

16 The *Vinification* of
the New-Man, is when
we are raised vp into a
new and spirituall life
(hauing the habite of
Charitie infused into
vs) that wee might liue
vnto righteousnes, Eph.
2. 4. 5. Ioh. 5. 11.

2. *Vinifica-
tion.*

17 Againe, Regene-
ration, is as well of the
Soule, as of the Bodie,
1. Thess. 5. 23. 1. Cor. 6. 20.

18 *Regeneratiō* of the
Soule, is that whereby
the faculties of the soul
are renewed.

Regenera-
tion of the
Soule.

19 Of the Regene-
ration

ratio of the Soule there are two parts, 1. *Illumination*. 2. *The gift of Repentance*.

20 For as there are two parts of the Soule, the *Vnderstanding* and the *Will*: so in both Regeneration is required. Illumination is of the *Vnderstanding* (*Coloss. 3.10.*) and Repentance of the *Will*, *Ephes. 4.5.*

1. *Illumination*.

21 *Illumination*, is that wherby God dispelleth the naturall darkenesse, blindnes & ignorance of our minds, and enlightneth it with the sauing knowledge of himselfe

himselfe (*Psal.* 16. 11. *Coloss.* 3. 10. *Rom.* 12. 2. *Rom.* 7. 23. 2. *Cor.* 1. 21.) which is Eternal Life, *Ioh.* 17. 3.

22 It is also termed, the *Vnction*, or anoynting of the holy Ghost. 1. *Ioh.* 2. 27. *Psal.* 89. 20. *Esa.* 61. 1. *Dan.* 9. 24.

23 The gift of Repentance, is that whereby our Will is renewed & willeth not euill any more, but only good, *Act.* 11. 18. 2. *Tim.* 2. 25. *Rom.* 6. 4. 5. 6. *Eph.* 4. 22. 23. 24. 2. *Cor.* 5. 7. *Philip.* 2. 13.

24 Repentance hath two parts, 1. *Auersion* from

Note.

2. Repentance.

Repentance hath two parts.

from the Diuell and all euill. 2. Conuersion vnto God & all good, Ps. 34. 15. Psalm. 37. 27. Esay 1. 16. Rom. 6. 4. 1. Cor. 5. 7. Eph. 4. 22. 23. 24. Col. 3. 9. 10. 1. Pet. 3. 11.

25 So much for the Regeneration of the Soule: Now followeth the Regeneration of the Body.

Regenera-
tion of the
Body.

26 Regeneration of the Body, is that whereby the Body is made obedient vnto the renewed Spirit, so that it attempteth nothing, but what is conformable vnto the will of God. Rom. 12. 1. 1. Theff. 5. 23.

27 Of

27 Of the Regeneration of the Body, there are two parts. 1. *Bridling of the Affections.* 2. *Governing of the moueable Members.*

28 The *Bridling of the Affections*, is the subduing of them vnto the regenerated or renewed Reason.

29 The *Governing of the moueable Members*, is whē all the Members are so guided, that they commit nothing being ruled by disordered passion or euill lust, against the consent of the regenerated Minde & Will.

30 The

30 The infallible token, and certaine marke of Regeneration, is a Holy and iuſt life.

31 And thus much of *Inchoatiue Glorification*: It followeth to ſpeake of that which is *Conſummate*.

2. *Conſum-
mative.*

32 *Conſummative Glorification*, is that moſt perfect and euery way happie fruitiō of G o d, which all the Elect ſhall eternally enioy in Heaue after this life, where they ſhall ſee God face to face, and know, as they are knowne, hauing full fellowſhippe
with

with IESVS CHRIST,
and raigning with him
for euer. Wherof (God
willing) according to
our mediocritie, wee
purpose to entreate in a
feuerall Treatise here-
after.

A THANKSGIVING
for our Redemption, ioy-
ned with Prayer.

WHat? Can Man
say, that he hath
any thing, that he hath
not receiued? Who
hath elected? who hath
created? who hath cal-
led? who hath iustified?
who hath sanctified?

K who

who hath preserued
you from day to day, O
Soule, O Bodie: The
Lorde hath made all
things for you, and you
for himselfe. O most
gracious & louing Fa-
ther, which art loued
for thy goodnesse, ho-
noured for thy great-
nes, reioyced in for thy
happinesse, praised for
thy merits, and prayed
vnto for thy mercies!
I acknowledge I can-
not worthilie praise
thee, nor thanke thee, as
I ought: my tongue
faultreth, my heart fai-
leth, my Spirit langui-
sheth.

sheth. I want words to
expresse and powre out
my mind; I want a mind
to conceiue and ap-
prehend thy benefits.
My words are short of
my vnderstanding; and
my vnderstanding farre
vnder the dignitie of
thy deserts. By thy loue
I was elected, by thy
goodnes I was created,
by thy Spirit I was cal-
led, by thy mercy I was
iustified, by thy grace I
was sanctified, and by
thy power I am prefer-
ued. When I had no
being thou diddest e-
lect me, when I was no-

thing thou didst create
me, when I was worse
than nothing thou did-
dest call mee, when I
was thine enemye thou
didst iustifie me, when
I was habitually euill
thou didst sanctifie me,
and now being vnthāk-
full for all thy mercies
thou doest preserue me
still. O exceeding boū-
tie, proceeding from
vnspeakable goodnes!
O inestimable mercie
flowing frō surpassing
loue! What thanks?
what praise shall I ren-
der vnto thee for this
thy vnderferued kind-
nes?

nes? If I had the tongue
and knowledge of An-
gels, yet could I not suf-
ficiently laud thee, see-
ing thy incomprehen-
sible goodnes infinitely
exceedeth all bounds
both of vtterance and
vnderstanding? Well
therefore may I admire
thy mercies in silence,
but speake of them as is
meet, I cannot, I am not
able. Yet, O sweete Sa-
uiour, let mee not bee
vnthankfully silent for
these thy benefits, but
teach my heart how
with reuerēce it should
thinke of thee; giue my

K 3 tongue

to auge some power to
lispe and stammer out
thy praises, seeing it can
not speake and powre
them forth with such
volubilitie & freedome
it ought, and grant that
in some measure I may
loue thee, though not
so much as thou deser-
uest, yet so much as I
am able to performe. O
good Lord, diddest not
thou elect mee, that I
should loue thee? didst
not thou create me, that
I shuld loue thee? didst
not thou call me, that I
should loue thee? didst
not thou iustifie mee,
that

that I should loue thee?
didst not thou sanctifie
mee, that I should loue
thee? & doest not thou
still preferue me, that I
should loue thee? It is
true, Lord, that I haue
not deserued what I
craue; but wilt thou
therefore lose thy due?
for I can neither thank,
nor praise, nor think of
thee as I ought, except
I loue thee. Accept
therefore, O blessed Re-
deemer, accept of my
base and bare loue. I
haue no other thing to
giue thee for all thy
mercies, but euen my
K 4 loue,

loue, my self, which yet
is alreadie thine owne :
But I am so soiled and
defiled with sinne, that
it is a point of extraor-
dinarie fauour, if in cō-
passion thou wilt now
accept, that which in
right hath been alwaies
thine. But if I be full of
wickednesse, art thou
therefore not full of
goodnes? If I be blame-
worthie for my impie-
tie, art thou therefore
not praise-worthie for
thy mercie? If I con-
fesse my iniquitie, wilt
thou therfore deny thy
pitie? I am a sinner, but
yet

yet thy creature. I am a
Sinner, but yet redeemed
with thy precious blood.
I am a Sinner, but remember,
Lord, thou camest into the
world to saue Sinners,
whereof I am chiefe. Thou
camest to saue Sinners, and
wilt thou reiect me? Thou
camest to seeke that which
was lost, & wilt thou see me
perish? Thou camest to
seeke those which strayed,
and wilt thou refuse them
which crie after thee? Thou
camest to call Sinners to
repentance, and wilt thou not

K 5.

heare

heare them when they
doe repent? Why the,
sweete Iesus, I am a sin-
ner, I am lost, I haue
straied, I repent, I am he
for whose sake thou ca-
mest into the world:
help me now, or tell me
who shall helpe mee?
Saue thy seruant, or tell
me who shall saue me?
I know, Lord, I know
there is no Redeemer,
there is no Sauour be-
sides thee. If thou refu-
sest a poore captiue,
that condemneth him-
selfe, and calleth vpon
thee; ô Redecmer who
hast thou then redee-
med?

med? If that sinner shall
be drowned in hell, that
despaireth in himselfe,
and trusteth in thee ; O
Saviour whō wilt thou
then saue? Haue mercy
therefore vpon mee, O
Saviour, O Redeemer,
asswage my grief, heale
my diseales, purge my
sinnes. Thou that hast
called me, before I cal-
led vpon thee, hearken
now vnto my prayer,
and let my crie come
vnto thee, euen for thy
mercies sake, for thy
loues sake, for thy own
sake, sweete Iesus. A-
men.

A

A MORNING PRAYER,
for a private Familie.

*It is vaine to rise early, and
to lye downe late, except
the Lord be with vs: so
vaine a thing is Man.
Therefore wee will not
attempt any thing, be-
fore we haue taken coun-
saile and strength from
the Lord, that hee may
deliuer vs from euery
euill worke. If wee aske
that thing which is e-
uill, deny our ignorāce;
If wee aske that thing
which is good, O Lord,
remember thy promise.*

WE slept and rose
againc, O Fa-
ther,

ther, for thou diddest
watch for vs that wee
might take our rest. The
heauens declare thy glo-
rie, and the earth is full
of thy goodnesse. Yet
hast thou not dealt so
with all Natiōs, as thou
hast loued Sion thy li-
tle hill; a corner of the
world farre separated
from the Serpent, and
fenced from the wilde
beast. Yet who confide-
reth that our perill is
gone into other lands,
because their Gods be
not like vnto our God?
Wee haue seene thy
workes, & yet we proue
thee

...thee
...we see thy
works. Thou hast se-
parated vs from the
Turke, and deliuered vs
from the Pope: & why
hast thou separated vs
from them, but that we
should bee ioyned to
thee? euen a new Crea-
ture come out of darke-
nesse to light, according
to y^e working of know-
ledge. O bind our harts
with thy feare, that wee
part not from thy loue!
For our selues and for
our Brethren, wee are
prostrate heere before
thee, ô Prince most ex-
cellent.

cellene. For the name of
thy only Son, one drop
of mercy to coole this
fire of sinne. Nothing,
good Lord, to change
thy mercy ? yet the
whelpes doe eate the
crummes that fall from
their masters table. First
wee yeelde thee hartie
thanks for all at once.
Next, we humblie be-
secch thee for the gene-
ral quittance which thy
Son hath sealed for our
sinnes. Then, for all gra-
ces, we pray thee let vs
not wāt the thing with-
out which wee cannot
serue thee. Plant in our
hearts

hearts true feare of thy name, obedience to our Prince, and loue to our Neighbours. Giue power, good Father, to our prayers: graunt vs true humilitie in prosperity, perfect patiēce in aduersitie, peace in Christ, & ioy in the holy Ghost. This is our desire, to liue godly, righteously and soberly: so bleffe vs and keepe vs, good Father, vnto the end of our liues. Turne vs, O God of our saluation, graunt that we may grow from strength to stréngth, that thy Church Militant may

may be like thy Trium-
phāt in heauenly Cha-
ritie and all Communi-
on of Saints. Send thy
labourers into thy vine-
yard, purge thy Church
of idle & ignorant Mi-
nisters; write thy lawes
in y tables of our harts,
& powre thy grace vp-
on the hearers. Blesse
them which blesse vs;
look vpon this Realme
in thy mercy. Preferue
our King; let not the
eye of Great Britaine
lose his sight. Be gra-
cious and mercifull vn-
to our friends [and Pa-
rents] according vnto
the

the flesh: comfort thine afflicted Saints. Confound the power of Antichrist, send thy feare amongst them, make their time short, defend thine owne cause: As thou art sanctified in vs before them, so be thou magnified in them before vs; that al the world may turne & say, Great art thou, O Lord God of the Christians, and there is none besides thee mightie, iust and mercifull, rewarding righteousness, & reuenging iniquitie, the same now, and euer, and eue-
ry

ry where. Graunt these things, ô heavenly Father, & whatsoeuer else thou knowest to bee needfull for vs, euen for his sake, who died for sin and sinned not; in whose name we farther pray vnto thee, as hee hath taught vs, saying, *O our Father which art in heauen &c.*

God the Father which hath made vs, blesse vs; God the Sonne, which hath redeemed vs, preserve vs; God the holy Ghost, which hath sanctified vs, confirme our faith, to the end, and in the end. Ob God, Father, Sonne, and Holy Ghost saue vs, Amen.

AN

AN EVENING
Prayer for a priuate
Familie.

*Wee haue sinned: wee re-
pent. O Father haue
mercy vpon vs. Amen.*

O Lord God, which
hast created vs of
nothing, which hast de-
liuered vs from Death
and damnation, if wee
doe not wilfully runne
vnto it; that hast been
good and gracious vn-
to vs in continuing thy
tēporall blessings both
at home & in the field,
euen as thou seest most
expedient

expediēt for our estate,
and hast drawne out
the thred of our life vn-
to this present time.
These are thy greate
mercies, O Lord, giuen
vnto vs freely without
any deseruing of ours.
And for all these thou
requirest nothing else
of vs, but that we know
thee, and acknowledge
thee to bee the giuer
thereof, and to obey
thee, and to walk in the
paths of thy comman-
dements, that so wee
might become thy chil-
dren, & be partakers of
thine euerlasting king-
dome,

dome, and raigne with thee for euer. O Lord, we confesse against our selues our wonderfull foolishnes & vnthankfulnes : For wee haue, euen as much as in vs lieth, stopped y^e streame of thy mercies, that they should not come neere vs, wee haue not hearkened vnto y^e voice of thy word, neither tooke wee any delight in keeping thy lawes & thy statutes : And therefore if thou haddest lōg before this cut vs short, as thou hast done many, and that suddenly
and

and fearfully, and summoned vs to appeare, & to hold vp our hands at the barre, before thy iudgement seate, and haue the fearefull sentence of eternall condemnation speedily giuen foorth against vs: who is there could say, *What doest thou?* Nay our owne consciences would acquite thee, & say thou hast done iustly. For seeing thou calledst after vs, and we refused to heare thee, it was good reason wee should crie and find no mercie. But, O Lord, as
our

our finnes are mightie,
and cannot bee num-
bred, so thy mercie far
exceedeth and striueth
against our lewdnesse.
Thou hast spared vs
long, and giuen vs a
large time of repentāce.
Thou hast driuen off
thy vengeance frō day
to daye, waiting and
watching for our tur-
ning againe vnto thee.
Thou hast called vs by
signes in Heauen, by
shaking the earth, by
drowning vs with wa-
ters, by threatning vs
warre, famine and pe-
stilēce, besides the fear-
full

full threatnings of thy word. Euen so, O Lord, let these haue their working in our hearts together with thy mercies in time to repent, & turne from our wicked waies, to abuse thy patience no longer, but euen with all our heart to turne vnto thee, if so we may be saued in the day of thy wrath. So work thou in vs, O heauenly Father, that wee delay no longer to aske counsaile at thee, and thy word, what wee ought to doe, what we ought not to doe, and

L how

how wee may liue soberly in prosperitie, and how wee may be comforted in sicknesse and aduersitie, that we may goe out of our selues and looke for all things at thy goodnesse, that wee may trust no further to these transitorie things, but wholly relie vpon thee. Blesse, O Lord, we beseech thee thy whole vniuersall Church, the Kings Maiestie, the Queene and Prince, the priue Councell, Magistrates and Commōs of this land; specially haue mercie

as vpon this familie and
euery member of the
same, so also vpon all
our friends [and Pa-
rents] according vnto
the flesh, and continue
thy Gospel vnto vs and
to our posteritie after
vs, euen for thy deare
Sonne Iesus Christ his
sake, in whose name we
further pray vnto thee
as hee hath taught vs,
saying, *O our Father
which art in heauen &c.*

*Let thy mighty hand, and
out stretched arme, O Lord,
be still our defence, thy mer-
cie and louing kindnesse in
Iesus Christ thy deare Son*

our saluation, thy true and holie word our instruction, thy grace and holie Spirit our comfort and consolation, unto the end and in the end. Amen.

The Lord blesse vs and saue vs, the Lord make his face to shine vpon vs, and be mercifull vnto vs, The Lord turne his fauourable countenance toward vs, and this night and euermore vouchsafe to send vs thy everlasting peace. Amen.

The Grace of our Lord Iesus Christ, and the love of God, and the fellowship of the holy Ghost be with vs all euermore. Amen.

A PRAYER TO BE
said for a sicke man: or by the
*sicke man himselfe, altring
but the person.*

O Most merciful God
& gracious Father,
which through corpor-
al diseases puttest vs in
minde of our mortali-
tie, and also callest to re-
pentance; we acknow-
ledge, that vnto thee
belongeth health and
saluation, thou raisest
vp and castest downe,
thou makest sicke and
makest whole, thou re-
storest to life and takest
away by death: We,

L 3

thy

thy vnworthy seruants,
doe here present our
selues before thy hea-
uenly Maiestie, in the
name and mediation
of thy dearest Son Iesus
Christ, humbly pray-
ing thee in the behalfe
of this thy poore ser-
uant, that lieth visited
vnder thy hand, that
thou wouldest not re-
buke him in thine an-
ger, nor chasten him in
thy wrath. Haue mercy
on him, O Lord, for he
is weake, O Lord heale
him, for his bones are
vexed. Wee know, O
Lord, and himselte ac-
know-

knowledgeth, that being of the same mould that we are, and descended from the same loines, he must needs be infected with the same corruption of originall sin that wee are, and also subiect to y^e same death and damnation. But, O gracious & loving Father, wee beseech thee, seale in his heart by thy holy Spirit the forgiveness of all his sinnes, lay not to his charge what he hath said or done amisse throughout the whole course of his life, but reare him vp in

L 4 hope,

hope, and let thy holy Spirit lead him vnto the throne of thy mercy. Let the sweet feeling & taste of a liuely faith, distast al corruptiōs that are in him, y his sinfull body and soule may be cleered and washed by the blood of thy Son. And if this his sicknesse be not vnto the death, may it please thee, O Lord, to help him, vpon the bed of his sorrow: turne the whole palate of his weaknes into ioy. Heale him & he shal be whole, saue thou him & he shall bee saued. Deli-

uer

uer him from the pit of corruption; for y^e graue will not acknowledge thee nor death confesse thee; but the liuing, we say, the liuing will extol thee for euermore. But if it be more expedient for him to die then to liue, thē deale with him according to thy wil, O Lord, & cōmād his soul to be receiued in peace, which we cōmend into thy hands that hast redeemed it. Take frō him all the feare & sorrowes of death, and giue him a through strēgth against all the assaults of the di-

L 5

uell,

uell, that he may haue a
perfect victory. Rayse
the siege of his spiritual
enemies that are round
about him, and let thy
gracious defence & pro-
tection be ouer him to
keep him fast to thee &
thy truth to y^e end. And,
good Lord, shew this
mercy vpon him that the
knowledge of thy Gos-
pel, which he hath lear-
ned since thou hast cal-
led him thereby, may
now stand him in steed,
& releue his faith, y^e in
the knowledge of thee
and of himselfe, he may
haue true repentance,
that

that he may yeeld vnto
thee true obedience; &
be thākfull, whatsoeuer
thou shalt do vnto him,
& in regard of thy glō-
rie, and of those ioyes
which thou hast prepa-
red for him, he may wil-
lingly forsake this pre-
sent euil world, & come
vnto thee fighting a
good fight, & fighting
with ioy, and so recea-
uing an vncorruptible
crowne, may liue with
thee for euer and euer.
And now, good Father,
for vs y are about him,
teach vs to know our
owne weaknes, that we
may